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SYMBOLICAL DICTIONARY.

" For understanding the Prophecies, we are, in the first place, to acquaint ourselves with the figurative language of the Prophets."—*Sir Isaac Newton.*

220.3
D264

A

SYMBOLICAL DICTIONARY;

IN WHICH,

AGREEABLY TO THE NATURE AND PRINCIPLES OF THE SYMBOLICAL CHARACTER AND LANGUAGE OF THE EASTERN NATIONS IN THE FIRST AGES OF THE WORLD,

THE GENERAL SIGNIFICATION

OF

THE PROPHETIC SYMBOLS,

ESPECIALLY THOSE OF THE APOCALYPSE,

IS LAID DOWN AND PROVED FROM THE MOST ANCIENT AUTHORITIES SACRED AND PROFANE.

By CHARLES DAUBUZ, M.A.

VICAR OF BROTHERTON, IN YORKSHIRE.

A new and enlarged Edition.

WITH A MEMOIR OF THE AUTHOR;

AND A PREFACE,

BY MATTHEW HABERSHON,

AUTHOR OF AN HISTORICAL DISSERTATION ON THE PROPHETIC SCRIPTURES OF THE OLD TESTAMENT, &c. &c.

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TO THE

REV. ANDREW FORBES,

TO WHOM THE PUBLIC IS INDEBTED FOR THE REVISION AND NEW MATTER HEREIN CONTAINED;

ALSO FOR THE MEMOIR OF ITS AUTHOR,

THIS WORK,

AS THE EXPRESSION OF A LONG FRIENDSHIP AND GRATITUDE,

FOR HAVING (UNDER GOD) FIRST DIRECTED

HIS ATTENTION TO THE SUBJECT OF PROPHECY,

IS RESPECTFULLY DEDICATED,

BY THE EDITOR.

114.

PREFACE.

THE Editor has, for many years past, had a deep conviction of the value of this work. When he commenced the study of Prophecy, he had not proceeded far, when he found, in the chief authors which fell in his way, frequent reference to Daubuz on the subject of Symbols; and he therefore took an early opportunity of procuring a copy of his work. It is, however, very remarkable, that, notwithstanding it is the principal work of the kind in the English language, or indeed in any other, it is not even mentioned in the Title page of the Book of which it originally formed a part: and hence it happens, that, as a Symbolical Dictionary, it is not to be found in any Catalogue of literature. From this circumstance its very existence is unknown, except unto the few who are acquainted with Daubuz's other writings.

Daubuz's work is entitled, "*A perpetual Commentary on the Revelation of St. John, with a Preliminary Discourse concerning the principles upon which the said* REVELATION *is to be understood.*" It was published in 1720, three years after his death. This is a per-

formance of uncommon merit: it manifests extraordinary research; and sheds a flood of light upon the pages of Prophecy. It is, however, of so large a size, and abounds with such a variety of learning, as makes it in a great measure useless to the generality of readers. This inconvenience, Mr. Lancaster, Vicar of Bowden in Cheshire, endeavoured to remedy, by reducing the work into a much less compass, and setting it in such a light as to render it plain to the meanest capacity.

In executing this task, Mr. Lancaster followed a most judicious method: he collected the symbolical matter, in which Daubuz's commentary is exceedingly rich, and formed it into a Dictionary, constituting the first or introductory part of his abridgment, which was published in 1730, ten years after the original work. The merit of the *arrangement* therefore is due to Mr. Lancaster, but the *matter* is Daubuz's. It has never gone through a second edition, and consequently is become very scarce and expensive.

"There is no commentator who can be compared with Daubuz for the accuracy, the care, and the consistency with which he has explained the prophetic symbols." He ascertains their signification in the very same manner, and with an equal degree of certainty, as a lexicographer the signification of the words in any dead language; that is, by carefully observing the meaning attached to them by ancient writers. Besides the help which he derives from the Sacred Scriptures themselves, and from the well-known Greek and Latin authors, the principal guides which he follows, in interpreting the Symbolical language, are a curious treatise

on this subject which bears the name of Achmet, an Arabian writer; and another by Artemidorus, an Ephesian, who lived about the end of the first century. Both of these works are compiled from preceding and *very ancient* writers. They are published together, under the title of "Artemidori Daldiani et Achmetis Sereimi F. Oneirocritica, by Nicolus Rigaltius. Lutet. 1603."

Dr. Hurd, in alluding to Daubuz's labours, in this particular department of sacred literature, thus observes: "From these several sources, that is, from the Scriptures themselves, from the still subsisting monuments of Egyptian hieroglyphics, from the Gentile ceremonies and superstitions, and from the greater works of genius and fancy, transmitted to us from the Eastern and Western poets, *such a* VOCABULARY *of the prophetic terms and symbols may be, nay,* HATH BEEN, *drawn up,* as serves to determine the sense of them, in the same manner as any common art or language is explained, by its own proper key or dictionary; and there is, in truth, no more difficulty in fixing the import of the prophetic style, than of any other language or technical phraseology whatsoever."*

The Editor having in his own studies derived much assistance from this work, and being anxious that others might enjoy the same advantage, he, some years ago, suggested to one or two eminent persons, that a new edition of it would be very desirable: his suggestion however did not meet with a favourable recep-

* Introduction to the Study of the Prophecies, Sermon ix.

tion. He next mentioned the subject to his friend Mr. Forbes, whose learning and talents, as well as his previous course of study, peculiarly qualified him for the task of preparing it for the press; and, accordingly, about four years ago, a Prospectus of the work was issued. It so happened, however, that, during the three subsequent years, Mr. Forbes was wholly occupied with other engagements; and the work was for the time laid aside. On those engagements terminating, it was again resumed; and it is now brought out of that comparative obscurity in which it has lain for above a century, and presented to the public in a new form, in the hope that, under the blessing of God, it may answer the purpose for which it was originally designed by its most excellent author.

It may not be unnecessary just to observe, that no alteration whatever has been made in the text of the original edition, besides the correction of errors. And although additional important matter has been introduced into the work, in order to render it more complete, it is easily distinguished, as it is included in brackets. A few notes have also been added. The additional matter has been carefully selected from the works of the most eminent interpreters of Prophecy which have appeared during the last hundred years: amongst whom may be particularly mentioned Sir Isaac Newton, Bishop Horsley, Bicheno, Dean Woodhouse, and Faber.

From want of due regard to the symbolical language, is chiefly to be ascribed the opposite and conflicting views which have been given of the "sure word of pro-

phecy; whereunto we do well to take heed:" whereas an accurate knowledge of the symbols made use of by the Holy Ghost, would doubtless tend to prevent those vague modes of interpretation here alluded to, and lead to the development and elucidation of much prophetic truth.

The style of the Prophets being, as it were, a peculiar language or dialect, there is a necessity of understanding things according to the meaning of that dialect or language, and not according to our own. This knowledge being acquired, it is easy to render a prophecy or vision out of the prophetic style into ordinary language, which is indeed the first step, the *sine qua non* of all sound interpretation.

As it regards the importance of symbolical knowledge, I shall here adduce the testimony of two eminent writers. The Rev. William Jones, in his Lectures on the Figurative language of Scripture, observes, "To the scholar, the symbolical language of the Bible is so useful, that every candidate for literature will be but a shallow proficient in the wisdom of antiquity, till he works upon this foundation: and for want of it I have seen many childish accounts of things from men of great figure among the learned. In ancient times, sentiments and science were expressed by men of all professions, under certain signs and symbols, of which the originals are mostly to be found in Scripture, as being the most ancient and authentic of all the records of the world; and shewing itself to be such in the form of its language and expression. . . . Yet, after all, it will be found most valuable to the Christian believer. The

knowledge of human languages prepares us for the reading of human authors; and a great part of our life is spent in acquiring them. But the interpretation of this sacred language takes off the seal from the Book of Life, and opens to man the treasures of divine wisdom, which far exceed all other learning, and will be carried with us into another world, where the variety of tongues shall cease, and every other treasure be left behind."

Mr. Bicheno, speaking of the greater light which will be shed upon the subject of prophecy in the latter day, says, "We are taught to expect that at *the time of the end,* the Prophetic Scriptures shall be better understood than in former ages." (See Dan. xii. 4, 9.) And this, he thinks, will be brought about by the following means: "First, by a greater attention to the prophetic language; and second, by the accomplishment of some of the most remarkable prophecies." "Symbolical learning," he observes, "constituted almost the whole of the learning of the most ancient nations; and till the study of this be revived, or attended to with more accuracy than it has been for many ages, this book of Revelation particularly will never be well understood: but when it is, half the work will be done; or we shall at least be prepared to improve the advantages to be derived from those great revolutions which inspiration has announced."

The following is a list of the principal works on the Symbolical Language:

Kircheri Œdipus Ægyptiacus; hoc est, Universalis

Hieroglyphicæ veterum Doctrinæ, temporum injuriâ abolitæ, instauratio.

Hori Appollinis Hierogliphica.

Pierius in Hierogliphica.

Pierre L'Anglois, Discours des Hieroglyphics Egyptiens, Emblemes, &c.

Symbolik und Mithologie der alten volker besonders der Griechen, Von Dr. Friedrich Creuzer, Professor der Alten Literatur zu Hiedelberg.—This is the principal work, if not the only one, on the subject, in the German language. It is in four volumes, 8vo.

Hager's Analysis of the Symbols and Hieroglyphics of the Chinese.

Simsoni Hieroglyphica Animalium Terrestrium, &c. &c., quæ in Scripturis Sacris inveniuntur.

Vitringa de Theologia Symbolica.

Ewaldi Emblemata Sacra.

Honerti Institutiones Theologia Typicæ Emblematicæ.

Mede's Works:—This author's works are extremely valuable; and are, in themselves, almost a library of knowledge on prophetical subjects. The best edition is that of 1664, with a general Preface and Life by Worthington, 2 vols. folio.

Daubuz's Discourse on the Symbolical language. This is a very learned and highly valuable Discourse. It is prefixed to the folio edition of his Commentary on the Revelation; an abridgment of which forms the introduction to the present work.

Stukeley's Account of Abury, a temple of the British Druids, in North Wiltshire.

Warburton's Divine Legation of Moses, Book IV.

More's Mystery of Iniquity, Second part.

Hurd's Introduction to the Study of the Prophecies, Sermon IX.

Faber's Sacred Calendar of Prophecy, Vol. I. ch. 1.

Jones's Lectures on the Figurative Language of Scripture.

Several of these works are very curious, and remarkably interesting.

MATTHEW HABERSHON.

Bonner's Hall, near Hackney;
July, 1842.

MEMOIR

OF

CHARLES DAUBUZ, M.A.

——— Extinctus amabitur.—*Hor.*

Charles Daubuz, or Daubus, was born in the province of Guienne in France. His only surviving parent, Julia Daubuz, professing the reformed religion, was driven in 1686 from her native country, by that relentless persecution which preceded the revocation of the edict of Nantes. She, with her family, found an asylum in England, where many of her distressed countrymen were known to enjoy an undisturbed liberty of conscience, and the free exercise of their religion. Charles, her son, destined to the ministry from his earliest years, was admitted a Sizer of Queen's College, in the University of Cambridge, Jan. 10, 1689. He obtained his first degree in Arts, Jan. 13, 1693, and was appointed librarian of his college, March 21, in the same year. He continued in that appointment to August 10th, 1695, when he probably left the University. A few months previous to his taking the degree of A.M July 2nd, 1699, he was presented by the dean and chapter of York to the Vicarage of Brotherton, a small village near Ferrybridge, in the West Riding of Yorkshire. This vicarage, of the annual value of sixty or seventy pounds, was all the preferment he ever enjoyed. To support a numerous and infant family, (for at his death he left a widow and eight children, the eldest of whom was not fourteen

years old), he was under the necessity of engaging himself in the education of several gentlemen's sons in the neighbourhood. Notwithstanding his contracted income, he made some additions to the vicarage house. Three years ago, when part of it was repaired, three golden coins of the reign of Louis XIV. were found in the wall, which were no doubt placed there by Mr. Daubuz. He was a constant resident in his parish until the time of his death. His remains were interred in the churchyard of Brotherton, at the east end of the church. A neat marble slab, erected to his memory, is still extant near the east window in the church, the inscription on which is now almost defaced.

He is said to have been in his person tall and graceful, of a strong and healthy constitution, of a swarthy complexion, wearing his own black hair flowing in curls, his voice full of energy, with a most persuasive and impressive delivery of his sermons. He always retained the character of a pious, humble, and benevolent man. His parishioners, who long regretted the loss of their excellent pastor, loved and respected him.

Claude, one of his sons, educated at Catharine Hall, in Cambridge, was honoured with the notice of the family of the Ramsdens of Byrom, in the parish of Brotherton. He was for some time vicar of Huddersfield in Yorkshire; and was afterwards presented, by Sir George Saville, Bart., to a valuable living in Nottinghamshire. He died at Pontefract, Sept. 15, 1760, in the 51st year of his age, and was buried near his father. His memory is held in much estimation at Huddersfield, where he is frequently spoken of as a clergyman of great learning and merit.

Mr. Daubuz, the subject of this paper, always discovered a most ardent attachment to sacred literature. Those intervals of leisure, which his employments afforded him, he devoted to his professional studies. In the privacy of his retirement at Brotherton, unpatronised and unrewarded, with scarce a single smile of favour to exhilarate his labours, or to animate his pursuits, he composed the

whole of his Perpetual Commentary on the Revelation of St. John, with a learned and elaborate Preliminary Discourse, concerning the principles upon which that Revelation is to be understood. Were I inclined to use the embellishments of panegyric, I might expatiate at large upon his singular modesty—his most extensive and strictly accurate knowledge of the Greek and Latin authors,—his happy application of that knowledge in elucidating the words of prophecy,—his intimate acquaintance with the symbolical character and language of the eastern nations, and his temperate and discreet judgment, totally remote from the indulgence of fancy and capricious conjecture.

The following anecdote was communicated to me from the best authority :—When he had finished his Commentary, he went to Cambridge to consult Dr. Bentley, the great critic of the age. The Doctor, as it is supposed, thinking that Mr. Daubuz would outshine him in learning, and eclipse his glory, *or, which is more probable, knowing that works of that kind, however excellent they might be, were little relished in those times,* did not encourage him to publish it. Upon which Mr. Daubuz returned home, wearied in body and unhappy in mind, sickened of a pleuritic fever, and died in a few days. The book was published soon after his death.

The merit of this pious and truly learned man seems to have been disregarded in his life-time; nor has due justice been done to his memory since his demise. The pleasure which, in the course of my studies, I have derived from his writings, has induced me to propose some inquiries concerning him, and to contribute my mite of grateful respect to his valuable and amiable qualities.

> His saltem accumulem donis, hoc fungar inani
> Munere.

Mr. Lancaster, not unknown by his own writings, has abridged the Perpetual Commentary on the Revelation of St. John. In his dedication to Dr. Potter, then Bishop of Oxford, he justly observes, that "this great work of Mr.

Daubuz lay concealed from, and is even as yet but little known to, the learned world; which, however prejudiced persons might be against reading anything of this nature, by reason of the numerous and absurd explications which have been given by others, would scarce have happened, if his work had been ushered into the world under the patronage of some learned name."

We cannot but lament that the strange and unaccountable predilection which has long impeded the study of the Apocalypse, and some other prophetic parts of Scripture, should have rendered the literary reputation of this eminent divine less conspicuous. It is an easy matter to treat with ridicule and contempt the discussion even of the most serious and interesting subjects. No efforts of superior genius are required to represent the explication of a prophecy as a fortunate conjecture, to resolve it into the fervour of credulous enthusiasm, or the inventions of a strong and lively imagination. But, in the present improved state of Scriptural knowledge, a modest, humble, and cautious discretion, under the guidance and good blessing of God, if it does not afford clear and solid conviction, will at least command our approbation. Facts are stubborn things—the evidence which they adduce is irresistible. If an ingenuous appeal to them, adjusted by a prudent and chastised criticism, uniformly conducts us in the examination of the inspired deposits of prophetic truth, no consequences can result from our researches in any degree hostile to the authority of revealed religion.*

"Mr. Daubuz succeeded the first Balguy, in the mastership of the Grammar-school of Sheffield, and was the early tutor of John Balguy. He was a native of Guienne, but at twelve years of age was driven from his native country,

* The above account of Mr. Daubuz, is from the pen of Thomas Zouch, A.M., Rector of Wycliffe, Yorkshire. See "*An Address delivered to the Clergy of the Deaneries of Richmond, Catterick, and Boroughbridge, at the Visitation held in* 1792."

with his only surviving parent Julia Daubuz, by the religious persecution of 1686. In 1689 he was admitted of Queen's College, Cambridge, and remained in college till 1696, when he accepted the situation of head-master of the School of Sheffield. He left Sheffield in 1699, on being presented to the vicarage of Brotherton, near Ferrybridge, where he was much loved and respected. He died there on the 14th of June, 1717, it is said of chagrin, in consequence of the discouragement of Dr. Bentley, who knew more of the world than he did, to whom he mentioned his intention of publishing his elaborate commentary on the Book of Revelation. There is another work of Mr. Daubuz, which displays also great learning, entitled 'Caroli Daubuz Presbyteri et A. M. pro testimonio Flavii Josephi de Jesu Christo, libri duo: quorum priore de variâ ejus fortunâ, usuque, necnon auctoris consilio in eo conscribendo pertractatur; posteriore, vero ex stylo ac dicendo modo et sensu, ejus veritas comprobatur. Cum præfatione Johannis Ernesti Grabe: Lon. 1706, 8vo."*

* Hunter's "History and Topography of the Parish of Sheffield, in the County of York," &c.

A

PRELIMINARY DISCOURSE

CONCERNING THE PRINCIPLES UPON WHICH THE REVELATION OF ST. JOHN IS TO BE UNDERSTOOD; AND OF THE HELPS AND RULES WHEREBY IT IS TO BE EXPLAINED.

In the first ages of the world, there were no characters to express the sound of words: and therefore, for the sake of posterity, the wisest men were obliged to contrive some way whereby things memorable might be committed to lasting monuments. This they did, by a combination of visible figures, which, according to their notion of them, having a metaphorical relation or similitude, or at least affinity to their conceptions, might excite in others the very same conceptions.

Thus concerning the Ethiopians in particular, and the Egyptian priests, Diodorus Siculus says,* "That their letters were the figures of all kinds of animals, and of the parts of human bodies, and of instruments, especially such as belonged to wrights and builders. That their writing did not shew the discourse about the subject matter, by the composition of syllables, but by the emphasis of the figures;—and that, by following the signification or emphasis, and nature of every figure, and exercising the mind by long study and memory, an habitual faculty was got of reading every thing that was written.

And that this *Symbolical*, or as others term it *Hieroglyphical* character, or way of writing, was before the

* Diod. Sic. Lib. iii. p. 101.

invention of letters, is asserted by Servius,* Lucan,† Tacitus,‡ Ammianus Marcellinus;§ and, in short, by all authors who have professedly treated on this subject. And it is observable, that the Americans, who knew nothing of letters till the Europeans discovered their continent, had only, and still retain, the use of the hieroglyphical characters.

Now from this difficult kind of writing, in use amongst the most learned men in the Eastern nations, there naturally arose a *symbolical* way of speaking; the symbolical characters they were so conversant in continually furnishing them with metaphors, and other tropes, first in their mysterious or religious speeches, and from thence easily passing on to vulgar matters.

Such a figurative and florid way of expression gave a certain majesty and beauty to their thoughts, distinguishing their style from that of the vulgar, and was therefore retained by them even after the invention and use of letters, insomuch that their religion and history, their arts and sciences, and most of their rules and maxims of wisdom, were some way or other couched in such figures or symbols.

Hence it comes that most of the Oriental languages, and most of the ancient poets, affect this way. And hence is it, in condescension to the ways of men, that the said kind of style is so often used by the sacred writers, and in a manner wholly adopted in the Revelation by St. John; to whom the great events, relating to the Christian Church, were, for reasons of the greatest moment, and sufficiently obvious, represented in visions, evidently consisting of the like kind of symbols; and whose language, therefore, in conformity thereto, is, for the most part, symbolical.

In order, therefore, to understand the said prophecy, it

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* Serv. in Virgil. Æn. L. v. ver. 85.
† Luc. Phars. L. iii.
‡ Tac. Annal. L. xi. c. 14.
§ Amm. Marc. L. xvii.

will be absolutely necessary to be in some measure acquainted with the main principles upon which the first inventors of the symbolical character and language founded the signification of their symbols; all the several kinds of symbols which they used being used by St. John.

Now the said symbols may be reduced to these four sorts:

1. Such single symbols, as are taken from the heavenly bodies; as the sun, moon, and stars.

2. Such single symbols, as are taken from the rest of the visible works of nature; as animals, mountains, seas, rivers, and the like.

3. Such single symbols, as are taken from the arts and sciences, customs and practices of men; as the habit or clothing, a bow, crown, sword, and the like kind of things, existing by institution.

4. Such symbols as are compounded, consisting of two or more single symbols.

As for the first kind of symbols, their signification is to be deduced from the union which the Egyptians, Chaldeans, and others, supposed there was between the worlds, invisible, natural, and political.

As they looked upon the heavens,* and the parts thereof, as representatives and symbols of the invisible divinities,—the supreme, and its angels and ministers; so in process of time they began to think the visible symbols to be the deity itself, and its angels, whose glory and majesty, as well as offices and works, they believed did appear in the sun, planets and stars, and in their motions, revolutions, and relations, or aspects.

Then, to ground their adoration of the natural or visible

* Vid. Platon. Timæi fin. c. 1, 2, &c.

world, they supposed an intimate union * between the visible bodies in heaven, and the invisible deities; and to ground their judiciary astrology (to which they were very much addicted), they supposed the political world likewise united to the two former by such concatenations from the supreme to the lowest, that the affections of the superior links reached the inferior throughout the same chain.

From this supposed union between the three worlds, they concluded when any of the heavenly bodies in any kind of vision were seen affected, that this portended and signified the affections of the parts of the inferior and political world.

And because the gods (and consequently the heavenly bodies) came under the notion of powers of the world; and all monarchs and princes came under the notion of powers in the inferior world, as vicegerents of the gods; they therefore represented the powers in the inferior world by the symbols of the celestial governors.

And therefore, in the symbolical character and language, the sun was the symbol of a king, as the chief governor of a kingdom;—or of a father, as the chief governor of a family:—the moon was the symbol of the next in dignity;—and the stars the symbols of inferior governors; which is exactly agreeable to the interpretation in Scripture of Joseph's symbolical dream, in which he saw the sun, and the moon, and eleven stars pay obeisance to him; the sun being there explained of Jacob the father of the family; the moon of Jacob's wife, as being the next to him in power; and the eleven stars, of his eleven sons, as being the inferior governors of his household.

The signification of the second kind of single symbols, viz. such as are borrowed from the remaining parts of the works of creation; as animals, mountains, seas, rivers, and the like, is founded (according to the notions which

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* Jamblich. de Myst. Ægypt. § 1, c. 19, & § e. c. 1, 2, &c.

the ancients had of the composition, natures, qualities, position, magnitude, and uses of the said works) upon the principle of affinity and similitude.

Thus a lion, as being accounted the king of beasts, or an eagle as the king of birds, may be the symbol of an earthly monarch; — a scorpion, upon account of his poison, and perpetual moving of his tail to strike, the symbol of an inveterate and deadly enemy. And forasmuch as a collective body may be considered as a totum, or whole, and therefore one, a wild ravenous beast may be the symbol of a tyrannical kingdom or empire.

The third sort of symbols, viz. such as are borrowed from the sciences, arts, customs, and practices of men,—as the habit or clothing, a crown, bow, sword, and the like, are, as well as the foregoing, founded on and to be in like manner explained by analogy, according to the use, design, causes, and effects of the matters to which they belong by institution.

By this the habit may, for instance, signify the disposition of a man inwardly, as the habit shews his outward form; so the crown may signify his reigning, because crowns are worn by princes; his bow, his vanquishing; because it was, and in some nations still is, the instrument of war and victory.—The buckler, or breast-plate, his courage; because instruments of defence, giving security, and therefore adding courage to the bearer.

In relation also to the fourth kind of symbols, viz. such as are a union or complication of several symbols together, the aforesaid rule of analogy is to be carefully followed by applying like to like; by explaining so much of them as appears natural and ordinary, in the same manner as the single symbols fetched from nature and art are to be explained; and what remains extraordinary, by the analogy it has to the ordinary symbols.

Besides the four kinds now accounted for, there are some symbols used by St. John, which are borrowed from the Mosaical economy; as the tabernacle, the temple, and

other matters contained in the writings of Moses, and in the history of the republic and religion of the Jews.

The principle for understanding this sort of symbols is, that the former dispensations of God with man were typical of the new dispensation under the Gospel-covenant.

To this purpose Irenæus observes,* "that the law was given to the Jews for very excellent ends; that they might advantageously worship God; that it might be a pattern of celestial things, man being not at present able to see the things of God; that it might prefigure the images of things in the Christian church, and so contain a prophecy of things to come, that the faith of Christians might be thereby confirmed, and that men might know that there is nothing happens but what was beforehand known unto God."

This doctrine is fully confirmed by the inspired writers. St. Paul in particular says,† "the law was a shadow of good things to come;" and ‡ "that the holy places made with hands were figures and patterns of things in the heavens." And he therefore frequently applies facts recorded in the Old Testament, to events under the Gospel, which sufficiently justifies St. Matthew's application of the passage in Hosea: "out of Egypt have I called my Son." For in the Old Testament thus prefigurative of the New, two or more accidents are commonly folded up in the same fact or prediction: so that such facts or predictions have their accomplishment in a fluxion or progression, and have therefore several degrees of complement; in relation to each of which, when effected, it may be truly said, that such a thing was done, that the fact prefigurative of it, or the prediction foretelling it, might be fulfilled.

Agreeably to this, the Christian religion being designed

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* Iren. L. iv. c. 52. † Heb. x. 1. ‡ Heb. ix. 23, 24.

to be advanced, and placed instead of the Mosaical, it was very proper in the Revelation to use the symbols or glorious attributes thereof; and with the steps of its advancement and decay, to apply them to the Christian church: because that economy was but a shadow of good things to come, whereof the Christian church is the antitype: as even that economy was also of the heavenly things, because God designed, in all religion, to shew men by sensible objects the constitution of his celestial government,—that his kingdom of heaven might be represented by his kingdom on earth; as he designed that his will should be performed upon earth as it is in heaven. So that in this case there is a kind of mixture of the heavenly government, together with the external and visible attributes of the Mosaical; and the symbols fetched from heaven and the celestial government shew, by the union and relation between those two states, that what is said to be done in heaven has likewise its accomplishment in the church on earth.

The Mosaical matters were plain and visible, being already effected; the constitution and fates of the Christian church, at the time of the revelation, were still invisible, because future: therefore the way to make men understand these futurities, was to represent them in symbols of things that had been seen.

And this is the less to be admired, because even in the common speech of the first Author and publishers of the Christian religion, the words and names applied to it were borrowed from the Mosaical.

And therefore, if the words and names were fitly applied thereto, which were themselves signs and symbols, it was as proper to apply the visible things and fates thereof, as symbols to represent in a prophetical vision the constitution and future state of the Christian economy.

God the Father is represented to us in Holy Writ under the notion of a king, he being Creator, and by consequence Lord Proprietary and Ruler of the whole world in general;

and by covenant also he became the peculiar King of the Jews, and therefore settled among them a visible and standing government,* which bore a resemblance with that which God enjoyed already over the whole world. Wherefore, forasmuch as in the Christian dispensation the Son of God is represented to us as Heir of his Father's kingdom, and by consequence to be constituted King of the whole world, and more peculiarly of his church made up of Jews and Gentiles; there could not be a more easy and exact description and representation of this matter, than by these symbols both of heavenly things and Mosaical, which did already set forth the general and peculiar kingdom of the Father over the world and the Jews. So that the whole economy of the Revelation, which is to describe the state and fates of that kingdom, is founded upon this, that Jesus Christ is shewn therein as inaugurated, enthroned, and receiving, by degrees, possession of the same general and peculiar kingdom which the Father had before; with this particular difference, that the peculiar kingdom is to become universal as well as the general.

It is farther observable, that all this is very suitable to the hieroglyphical or mystical notions of the Egyptians: for they supposed† that the heavenly things were examples of, and were united to, the terrestrial. From whence the Platonists drew this fundamental notion,‡ "That the Creator having conceived in himself the examplars of all things, produces them from him in images." The meaning of which is, that God has stamped upon all his works such an image of himself, and of his government and decrees, that it has passed through them all, and has therefore the same impression upon them, by which they fully represent one another.

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* Vid. Flav. Joseph. Antiq. Jud. L. iii. c. 9. Philo Jud. op. passim.

† Vid. Jamblich. de Myst. § 1, c. 8, p. 14, lin. 30, & c. 21, p. 37, lin. 11, &c.

‡ Gal. Not. in Jambl. de Myst. Æg. § 1, c. 8, p. 14, lin. 32.

Upon the whole, therefore, the state, constitution, and fates of the Christian church, may be very properly denoted by symbols taken from the Mosaical dispensation. And therefore the general interpretation of this kind of symbols is to be deduced from the account given of the religion and history of the Jewish church and nation in the Old Testament, and books relating to the Jewish antiquities.*

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* In the actings of the Assyrian against Israel and Judah, we have a type of the actings of all their oppressors unto the end of their long captivity and oppression, and of their miraculous deliverance out of the hands of them all. With the typography of the minor historical event, the prophets wrote the history of the greater event. This is the true method of historical prophecy. It is as truly seen through a symbol of real history, and written in the language of that symbol, as the Gospel is seen in the symbol of the Levitical religion, and written in the language thereof. The Assyrian and Babylon have as truly a symbolical sense in the historical books, as sacrifice and high-priest have in the Levitical books.

In reading the Prophets, it is important to observe that the deliverance of Israel from Egypt, and God's special dealings with them in the wilderness, furnish the symbolical language by which the Holy Ghost sets forth their restoration in the latter day (See Isaiah xliii. 16—20, and xi. 15, 16). Although these and similar passages are figurative, they are not hyperbolical, as is evident from Jer. xvi. 14, 15, "Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers;" (See also XXIII. 7.) It is justly observed, by Bishop Horsley, that "*the language of prophecy is indeed poetical and figurative; but the hyperbole is a figure which never can be admitted in the Divine promises; on the contrary, it is always to be presumed that more is meant than the highest figures can express adequately.*"

"In the study of the prophetical Scriptures, it is of great moment to bear in mind, that the prophets, for the most part, speak of the coming of Christ indefinitely, and, in general, without that distinction of *first* and *second* coming, which the Gospel out of Daniel hath more clearly taught us. And so, consequently, they spake of the things to be at Christ's coming indefinitely, and altogether; which we, who are

As for the other kinds of symbols, whose principles were before laid down, there are several helps whereby their general significations may be certainly known. They are all in a manner used by the sacred prophets in the Old Testament, who frequently use together expressions in the symbolical and in the common style, and so become their own interpreters, in the same manner as St. John himself sometimes does : so that the signification of such symbols as are explained by themselves (many of which are to be met with in the Revelation) may be infallibly depended on.

And as to symbols used by them which are not in this manner interpreted, their meaning may be often found out, by attending to the scope of the places where they occur, or by applying to the exposition in the Targums, which being of some antiquity, and made by such as understood the symbolical characters, frequently explain expressions symbolical by a literal paraphrase.

The next best help, for the interpretation of the aforesaid kind of symbols, is Achmet's Collection of the interpretation of Symbolical Dreams, according to the doctrine of the Egyptians, Persians, Indians and Arabians. This is an excellent work, whereby many symbols in the Revelation may be certainly explained, according to the very notions and method of those who first invented and improved the symbolical way of writing and speaking; there being, as to the interpretation, no manner of difference between the same kinds of symbols used by the ancients to communicate their conceptions, and the same kinds exhibited in dreams and visions. So that the same rules which serve for the explanation of a symbolical dream,

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now more fully informed, by the revelation of the Gospel, of a twofold coming, must apply each of them to its proper time—those things which befit the state of his first coming unto it, and such as befit the state of his *second* coming unto the second; and what befits both alike may be applied unto both."—*Joseph Mede.*

such as that of Joseph's was, serve also for the explanation of a symbolical vision. And in these writers symbols are found explained, in the very same manner as they are by the sacred prophets.

Together with the aforesaid collection, is printed the work of Artemidorus, an Ephesian priest, and contemporary with St. John. His interpretations are indeed not so proper to the purpose as the former; because he fitted them to the Grecian customs—but his work is however very valuable upon the account of his having endeavoured to reason upon things, and to reduce his art into a system—and he has some few observations and interpretations which exceed the rest, as coming nearer to the intention of several symbols used in the Revelation.

To these helps, which are alone sufficient, the expositions of omens and prodigies in the Grecian, Roman, and other writers, may be added, as being founded upon symbolical principles; and recourse also may be had, for the explanation of the metaphorical notion of the symbols, to the most ancient Greek and Latin poets, who have used bold metaphors, and were well acquainted with the symbolical language.

It only remains now to lay down some rules for the particular application of the general signification of the symbols, and for the better understanding the nature of the prophetic style. And the chief rules are:—

RULE I.—*The Scene of Action, the Actor, and Sufferer, determine the sense of all the Accidents described in any general Vision, or part of a vision where new ones appear.**

The meaning of this rule may be explained from what

* In ascertaining the places of the different visions of the Apocalypse, and their chronological coincidence, strict attention must be paid to the internal marks mentioned by Mr. Frazer, in his rule for that purpose, which is as follows:—

"The internal marks inserted in the prophecies of the Revelation,

is observed even in common discourse. It is evident—when once the general or appellative terms in all languages are fixed to a particular signification by some pronoun, proper name, article demonstrative, or even the time, place, or circumstance, that then they lose their general signification in all the following discourse, though the determining words or particles be not applied to each single term afterwards.

Thus if Britain be the fixed subject of the discourse, if we go on to speak of the King, Lords, Commons, Clergy, Church, Courts, Laws, and the like, all which are general terms, as being common with us to several countries; though we do not at every one of them add the restriction, yet it is certain that we do it tacitly: and thus all our discourse must be determined by the first mention of the subject thereof; yea, though we should not use the terms common in the country to denote those matters, but others analogical, and used in other countries, it is plain that we have settled the true notion of them by the first restriction.

This is the very key of all discourse; and consequently must be so too in the revelation, which is written in a

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may be fitly compared to the corresponding loops in the curtains of the tabernacle. By observing them, the Levites discovered the place of each separate curtain, and joined them together so as to form one tent. So by these marks the attentive reader is able to discover the plan of each separate vision—whether it carries on the collateral prophecy, or gives a collateral representation of times already mentioned, and to connect them so as to form one connected prophecy.

"Now I find that after the seventh trumpet sounds, (Rev. xi. 15), and a brief summary is given of the events contained in it, in the three following verses, it is said, (v. 19), '*I saw the tabernacle of the temple of God in heaven opened.*' This expression I consider as a mark inserted like the loop in the edge of the curtain, where the series of the narration is broken off.

"Accordingly the same words are repeated (Rev. xv. 5) like the corresponding loop in the edge of the other curtain; then it is said, *And the seven angels came out of the temple having the seven plagues*, which shows that the first of these vials follows after the sounding of the seventh trumpet."

discursive method—so that the signification of the symbols is to be particularly applied by a careful and constant observation of this rule.

It has been observed as an excellence in Virgil,* that he never describes the appearance of the day, but he does it with such a description as suits the work of the day. The like is done throughout this Prophecy. No actor or scene appears therein, but we may thereby immediately discover what action is to be performed. So that the rule is of universal use, and as being so, is constantly observed by the Oneirocritics; † who, agreeably to symbolical principles, not only suit their interpretations to the general object, but also to the condition of the party receiving the dream, as the proper scene or subject thereof. And indeed when there is a multiplicity of incidents which are all to be reduced into one system, what guide can we have, or what method take, but by considering the actor and scene first, and when those two are determined, to bring all the rest to suit with them? And therefore we find these writers explaining the symbols in different manners, according to the different conditions and circumstances of men. Kings, private men and women, receive always different interpretations, but in proportion to their condition the same. And the same dream, seen by the same person at any long distance of time, denotes different things, proportionably to a difference of circumstances.

According to this we must infer, in expounding the Revelation, that although we have the same symbols over and over again, yet we must in every particular case refer them to the immediate scenes and actors from whence they proceed, and to which they are related: and by consequence restrain their general signification to the particular case in which they are employed.

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* Serv. in Virgil. Æn. L. xi. ver. 183. Col. 1619.

† Artem. L. ii. c. 74 & L. iii. c. 67, L. iv. c. 29. Achmet. Coll. sub fin.

Thus the sun, moon, and stars are used in the visions of the seals, the trumpets, the sign of the woman in travail, and the bowls,* and yet must be there interpreted of things vastly different and opposed, though, at the same time, in proportion to their different cases, really analogous.

In short, there is nothing insignificant, or for the sake of decoration only, in the Revelation; and therefore

RULE II.—*The Apparatus or Decorations of the Visions in the Revelation are of great use, being of the nature of such sort of Prologues as explain by way of Introduction the subject of the whole Action, and must be therefore carefully observed.*

They fix the scene, describe the actors, and thereby determine the whole system of the actions, and by consequence the interpretation of the whole.

RULE III.—*Invisible Beings, and even Conceptions of the Mind, as collective notions are reckoned, come under, or are represented by, such visible shapes or figures as are borrowed from some of those visible adjuncts that either attend continually, or may at any time have attended, the invisible object, so that they may absolutely determine it to be that object designed, and none other.*

Thus God the Father himself, who is invisible, is not represented in the Revelation by any likeness (for none can be made of him) but by those visible adjuncts which he shewed once to the Israelites, or left them the pattern of in the tabernacle; he himself and his government being represented only by his throne, with some other circumstances.

So the Son, the Word of God, who in respect of his Divine nature is invisible, is represented like a Lamb, and like the Son of man, from such adjuncts to his Divine Person, as whereby he hath once been visible to mankind;

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* *Bowl* is the author's rendering of the Greek word translated *vial*, Rev. xvi. &c.

being a man, and like a lamb in his passion and death, suffering for the sins of men.

In like manner the Holy Ghost who is invisible, that he may be visibly represented, is set forth by seven archangels collectively taken, as being his constant attendants, and consequently adjuncts, denoting his presence and efficacy. And he is also represented by seven great torches or lights; because the visible appearance of the Holy Ghost hath been by, and under the similitude of visible fires or lights which fell on the Apostles. And this too in the very same manner as the angels, his ministers and constant attendants, have at any other time appeared, which was always like glorious lights and fires.

RULE IV.—*When a Kingdom or Empire is to be represented throughout its whole extent and duration, the whole Picture of it is given as if all the parts were existing at the same time.*

Thus the great image in Daniel appears all of one piece, though the parts of it are found by the interpretation to have existed one after another. And so the four great Beasts came out of the sea, and seem to have been seen all at once, though in the explanation they are plainly successive.

RULE V.—*In Bodies Politic and Continual, where there is found a Collection of Individuals of different denominations, that is said in general of the whole, which is true of the principal and greatest part: and when the said Bodies are considered from their beginning to their end, that may be said of them in general which is true of them during the greatest part of their time, or when they were in their most flourishing state.*

From whence it is reasonable to think, that in the name or symbol given, notice is chiefly taken of the ἀκμή, or eminent point of things, which serves to give them their denominations. For, as in a picture (which is a kind of

vision of human invention made to communicate some remembrance of an action or accident to others) the principal and fairest part of the object for the sight, and to strike in the spectator the greatest attention, is placed in the fairest light, and its chief part the most exposed to view, and the rest by shadows insensibly withdrawn from the eye, as if the painter would have us to take little notice of it, but in a manner force us to attend to that part he would have us to observe the most: so is it the way of the Revelation, in setting forth matters under one general extent and duration, to give the whole but one name to express it symbolically, and the fairest and largest prospect thereof.

RULE VI.—*When the Things to be prophecied of in the Revelation, are to be considered in several Views, there is a Change of the Symbols.*

The reason is, the visions being represented by symbols, which must bear a certain analogy to each other, and carry throughout a certain decorum, it is not possible that the same strain of symbols should represent all the various circumstances of the Church and its enemies. And, therefore, when the matters require that they should be considered under another aspect, the strain of the symbols must change, and the scene of the vision alters; so that many symbols maybe used to denote the same thing in different respects.

Now there are placed such inward marks which belong to every part of a vision, that we may thereby discover how the matters of that vision are related to the rest. Thus we find what is antecedent and consequent, or what is only collateral; and so it appears what visions and their parts synchronize, and what do not.

By this method what was before treated of succinctly is enlarged upon, and more fully demonstrated. So that the Revelation is not written in the way of annalists, who, being content to reduce all matters to a chronological series, only

relate briefly what happens every year, without enlarging upon the intrigues or causes of the events, and omitting for the most part the consequences; but in the way of the more judicious historians, who endeavour to give a full account of every matter as they take it in hand, in order to make a complete system of the whole; interposing digressions, and then returning to the principal matters, by giving such hints and transitions, as suffice to let us understand to what they belong, and how, as to point of time, they come in or end with the rest.

Upon this account there are frequent transitions, wherein the prophet seems to cast the eyes of his inspired sight upon different objects, which being thus seen one after another, the particles expressive thereof may seem to imply a posteriority in a matter which may be synchronal, and even may have its origin higher than that whose description preceded it in the account. And this is the method, not only of the most exact histories* and discourses, but in a special manner that of all the inspired writers; "in whom† the conjunctive particles do rather import that one passage comes to be related after another, than that it was really transacted after it."

RULE VII.—*For the greater certainty there is sometimes a double mark set upon an event, viz.—When an event is not only in the same expression described symbolically, but also by that very name or attribute which men themselves, in the common style of speech, would give it.*

In this case the symbolical signification is the primary one, and to be most regarded; and the other is only a fatal coincidence.

RULE VIII.—*The Repetition of a Prophecy, Vision, or Dream,*

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* Vid. Serv. in Virgil. Æn. L. iii. ver. 1.

† Vid. Bishop of Sarum's Exposition on the 6th Article of the Church of England.

signifies the certainty and speedy accomplishment of an event of more special concern and remarkably eminent.

Thus in the explanation of Pharoah's two dreams at the same time concerning the years of plenty and famine, the latter is affirmed to be a confirmation of the former, to shew the certainty of the event,*—for that the dream (says Joseph) was doubled unto Pharoah twice, is because the thing is established by God, and God will bring it to pass.

Agreeably to this, Artemidorus † makes such a repetition of a dream a mark of an event of great moment. And amongst the heathen soothsayers it was a constant maxim, that an omen repeated or seconded by an omen or symbol to the same purpose, presignified the certainty of the event.‡

From this use of the repetition of a thing, may several passages in Scripture be explained; as Psal. lxii. 11,—where to shew the certainty of trusting in God, it is said, "God hath spoken once; twice have I heard this, that power belongeth unto God." So Job xl. 5, uses the same way, to confirm his protestation to God.

For the like reason, in the trial of jealousy, Num. v. 22. the suspected wife is commanded to confirm the adjuration, by saying Amen twice: which is also the usual form of our Saviour to confirm his doctrine. And this is also conformable to the usual style of the Hebrew language, wherein repetitions of the same word are marks of certainty; as Gen. ii. 17. "dying thou shalt die," *i. e.* thou shalt most certainly die; and Exod. iii. 7. "seeing, I saw;" and the like.

Indeed such repetitions of some emphatical word are very frequent in all sorts of authors; and they are a passionate way of expressing things of great concern.

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* Gen. xli. 32. † Artem. L. iv. c. 29.

‡ Vid. Serv. in Virgil. Æn. L. ii. v. 178.

Thus Horace introduces Hannibal, as thus expressing himself upon the sight of his brother's head;

——————— "occidit, occidit
Spes omnis, et fortuna nostri
Nominis, Asdrubale interempto."*

RULE IX.—*In all Symbolical Propositions, the persons of the verb substantive* SUM (*as, I am, thou art, is, are—whether expressed or understood,*) *are the copulative, shewing the relation between the Type and the Antitype.*

Thus in Gen. xl. 12, "the three branches are three days," instead of, the three branches signify three days. So in our Saviour's parables, which are a species of symbolical descriptions, we find the same style; as in Luke viii. 11, "The seed is the word of God."

After the very same manner are the words of our Saviour in Matt. xxvi. 26, "This is my body, and this is my blood," to be understood; these being plainly symbolical expressions; the bread and wine being symbols of his body and blood; and so the meaning of the words is this: *i. e.* the bread signifies and represents my body; and this cup, that is, the wine in this cup, represents and signifies my blood.

This also, in symbolical cases, is the style of the Latin tongue; as in Plautus's Mercator, Act II. sec. I.; where, when Demipho hath told his dream about a fair she-goat (a proper symbol for a Miss) and comes to consider that he had seen a fair slave he fell in love with, he saith, ver. 29, "Capram illam suspicor jam me invenisse quæ sit,"—(I begin to suspect I have found out who this goat is.) And again, ver. 44, "Hæc illa est capra,"—(this is that goat; that is, this is the woman signified by the goat.)

* Hor. L. iv. Od. iv. ver. 70, &c.

There is a remarkable instance of this style also in Homer.*

RULE X.—*In Symbolical Rites it is usual to ascribe the effect designed to the Symbol by which it is represented; as if the Symbol or Type were the efficient cause thereof.*

Thus Moses smote the waters of the Egyptian river, as if he gave a wound, to turn them to blood; and the waters were thereupon turned into blood.

In like manner a prophet, or interpreter of dreams, may be said to save and to kill, when he predicts the death or safety of any; as Joseph did of the chief butler and chief baker in Gen. xli. 13: "Me," says the butler, "he restored unto mine office, and him he hanged."

Thus Artemidorus often says,† the symbol makes the party do or suffer what is signified by it. And thus, in other cases, in the Scriptures, as in Lev. xiii. according to LXX. to pollute, and to clean, signify to pronounce polluted, or clean; and so the power of binding and loosing in Matt. xviii. 18, is a judicial power to declare bound or free.

RULE XI.—*It is the usual style of the Prophets to write of things as already done, or past, though they are only to happen afterwards.*‡

It is commonly said that this is a sign of certainty—

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* Hom. Odyss. L. xix. 535, &c.

† Artem. Oneir. L. iv. c. 30.

‡ The reason of the use of the perfect tense, in speaking of future things, in prophetic poetry, seems to be this: That a scene, typical of futurity, is presented to the prophet's imagination, and what he sees in that scene he speaks of as done. Thus, in Psalm xiv., while the Psalmist, in the latter part of the fourth verse, describes the oppressive character of the infidel idolater, when in power; a scene suddenly breaks upon his fancy, (ver. 5) signifying the reverse of fortune between the oppressor and the oppressed. He sees perhaps a numerous army, led on by a great conqueror, seized with a sudden panic, upon the point of an engagement with a far inferior force. The panic has taken place. The prophet perceives that God has sent it upon them.

that the things shall as surely happen, as if they were already past; but this seems rather to happen from the manner of the prophecy, wherein the knowledge of future events is exhibited in a vision, seen by the prophet under symbolical persons and actions, which represent those that happen afterwards.

Thus the prophet has really seen the future events* transacted in their symbols; and so the words in the time past are suitable to the case, the things having past in his mind.

This being once settled as the proper style of a prophet, it is no wonder if the same be used, though the prophet, by an immediate inspiration or impulse of God, speaks of any event in plain terms, without having beforehand any symbolical vision about it.

For the same reason the oracles of the Greeks, and the poets Greek and Roman, who frequently imitate such oracles, speak in the present time; because the prophet, or poet who commonly pretends to be a prophet,† supposes the matters present before his eyes; but the Hebrew has no present tense, and so uses the præterit instead of it.‡

He concludes, that the well-concerted schemes of the weaker force cannot but prove successful. He speaks of the panic which he sees, in the perfect time:—of the victory which he expects, in time future. "They are dismayed.—The stratagems of that weak band will take effect, and put them to shame." The particle הִנֵּה, in verse 5, is used demonstratively, in reference to the scene which lies before the inspired poet's fancy, and may be rendered *See there!—Bishop Horsley.*

* Vid. S. Glass. Philol. Sacr. de Stilo Prophet, Can. iv. & Scholiast. in Hor. L. i. od. 15. "Nereum bene vaticinantem facit Horatius, nam futura ponit quasi præsentia."

† Virgil says, "Quarum sacra fero." Servius: "Poeta enim quasi Musarum sacerdos est." Georg. L. ii. See also Horace, L. iii. od. 1.

‡ It may also be observed, that sometimes a prophecy refers to a shifting scene exhibited to the prophet's imagination; and that his discourse is not a description of the scene composed by recollection after he was recovered from the trance, but short remarks upon the parts of it as they pass before him. "Propheta est in raptu," says

RULE XII.—*During the Prophetical Ecstasy, the very actions and words of a Prophet are Symbolical, as is rightly observed by Irenæus,* L. iv. c. 37.

Thus in 1 Kings xx. 35—37, one of the prophets bids a man to smite him; the man refused. Now this refusal was morally good, upon the supposition that the thing enjoined was not commanded by the Holy Ghost, and that the man knew not but the prophet might be disordered in his senses. But yet it was an ill refusal, and the man upon that account was slain by a lion; and the other man who obeyed the commandment, by striking the prophet so that he wounded him, did well; because that action served to the intention of the prophet, whose stroke symbolically represented, that king Ahab should be so smitten: as the unbelief of the former, followed by his destruction, represented the unbelief of the king, who therefore should perish in the same manner.

So Isaiah, chap. xx., walked naked, and barefooted, to represent symbolically the captivity of the Egyptians and Ethiopians, upon whom the Israelites trusted too much, instead of wholly confiding in God.

So in Ezekiel, chap. iv., the prophet is commanded to do several things which would seem absurd were they not symbolical; and in chap. xii. there is an explanation given of such kind of actions.

Vitringa, "variasque coram oculis pictas habet imagines, quarum altera succedit alteri, quasque ipse ut vidit in ecstasi nobis pariter contemplandas exhibet." Hence his discourse changes as the scene shifts; and when contrary images succeed, in this emblematical exhibition of futurity, his words, considered in themselves, will seem incoherent and contradictory. Of this Isaiah ix. 1—4, affords an example: the prophet's discourse refers to a shifting scene exhibited unto him, of a country thinly inhabited, unfruitful, wrapped in mists, suddenly illuminated by a bright sun, filled with new inhabitants, at first struggling with great difficulties, and shortly attaining the height of prosperity; their enemies vanquished in battle, and the accoutrements and weapons of the slain burnt in heaps upon the field.

Thus also Hosea's marriage with a whore was literal, but the intent symbolical: the shame which accrued to the prophet by such an action, reflecting upon the Israelites, who were to be affected by the actions of their prophets; and therefore the actions themselves must be visible and real.

In Acts x. St. Peter fell into an ecstasy, and had a vision to shew him, that God had set aside the distinction of meats, which separated the Jews from the Pagans; and under that notion to signify further, that the partition-wall betwixt Jews and Gentiles was now taken away, and that both should be equally received into the Church; which vision was corroborated by the miraculous call of Cornelius the centurion, and the visible descent of the Holy Ghost.

Now in that vision Peter hears a voice saying, "Kill and eat." Peter in his ecstasy refuses upon the principles of the Mosaical law, that he never ate any thing common or unclean; the voice was repeated a second and a third time for confirmation.

In this vision St. Peter is the representative of the Jews, and of their great stubbornness to comply with the Christian liberty, to eat of all things fit for food—which was to proceed so far, as almost to refuse joining with the Gentile converts; so that notwithstanding this vision, and the authority of all the Apostles, they would not comply; and even carried away St. Peter with their dissimulation, till he was reprehended for it by St. Paul.

From the rule thus illustrated we must infer, that the actors in the Revelation being symbolical, the person of St. John himself, wherever he is any ways concerned in the action, must be also symbolical.

He is not only the spectator commissioned by Christ to see the visions; but also the mediator, angel, or deputy, to transmit them to the Church, and must therefore in them bear the part of the Church—of all the faithful contained

therein—in whatsoever station or time he is represented as acting in any part of the visions.

He represents therefore his fellow-members of Christ's church, which are present when the actions represented in the vision are actually performed. For as St. John is the witness of the vision favoured as deputy, so are the said actions in the event wrought for the said persons' sakes.

This observation of St. John's being a representative in the visions, may be further explained, by observing that an inspired prophet is a person in a double capacity, a sort of mediator between God and men; for, on the one hand, when he delivers his prophecies, he speaks in the name of God; but when he consults the Deity, or prays and entreats, he speaks in the name of men, and therein in some sort performs a priestly office. All the ancient prophets have done so. Therefore Moses has all these several names of Prophet,* Priest,† and Mediator.‡ Nay, God himself seems to make the formal notion of the office of a prophet, to be that of praying or entreating for men; as in Gen. xx. 7; Jer. xxvii. 18.§ Therefore as a prophet speaking to men by the word of the Lord, represents God; so speaking to God in the behalf of men, he represents those men.

Thus Virgil calls the soothsayer *Asylas*, by the title of "Hominum Divumque Interpres"||—the primary notion of *Interpres*, which seems to be that of the poet, being that of a mediator between two parties. Therefore a soothsayer, or *Vates*, is also called frequently by the ancients *Sacer-*

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* Deut. xviii. 15.

† Compare Lev. viii. 29, with Lev. vii. 32, and Psal. xcix 6.

‡ Gal. iii. 19.

§ As to other instances consult Exod. viii. 8, 9, 28, 29; 1 Kings xiii. 6, xvii. 20; 2 Kings vi. 17; Jer. vii. 16; xiv. 11; xv. 1; xxxii. 16; xxxvii. 3; xlii. 2, 4, 20; James v. 17, 18.

‖ Virgil. Æn. L. x. 175. Vid. Serv. ibid.

dos,* a priest; which is the usual style of Jamblichus. And reciprocally the priests are called prophets.†

So in 1 Kings xviii. 19, 20, 22, 25, 29, 40, the priests of Baal are called prophets; and when they perform their rites they are said to prophesy. In short, Jamblichus‡ has asserted and explained this notion of a prophet in a double capacity; and therefore to apply it to St. John, it may be observed, that if he were not a representative of the faithful, his person in the visions would be needless to any other purpose than to receive them. But he appears frequently acting; which he therefore does, not in respect of his private, but of his public capacity or office, as representative of his fellow-brethren. He is ordered to receive the vision, and to transmit it to the Catholic church, to serve through all its periods; and therefore he represents its members, through every period, and on every occasion, wherein he acts in the vision.

We have now seen upon what principles the Revelation is to be understood, and by what helps and rules it is to be explained; and, upon the whole, the proceeding seems to be so very rational and proper, that it may be truly affirmed, that by a judicious use of the said helps, and a steady adherence to the said principles and rules, the exposition of the Revelation may be as easy as that of any other sacred book; it being in reality no more difficult, when once the meaning of the symbols is found out, to give a true explanation of a vision or prophecy, than it is to interpret one language by another.

In a word, the Revelation may undoubtedly be understood, as being most certainly given for that purpose: so

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* Serv. in Virgil. Georg. L. iv. col. 353, & in Æn. L. iv. col. 799, & Æn. L. vi. "Vocat alta in templa sacerdos." Mox: "O sanctissima vates;"—and, "Bacchatur vates." Hor. L. i. od. 16, ver. 6.

† Festus: "Prophetas in Adrasto Julius nominatAntistites fanorum."

‡ Jamblich. de Myst. Æg. § iv. c. 2, fin.

that the difficulty of it arises not so much from the nature of the subject or terms used, as for want of due study and application. And yet, to the shame of all those who neglect this prophecy, is there, in Rev. i. 3, this remarkable exhortation given :—

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

A

SYMBOLICAL DICTIONARY,

EXPLANATORY OF THE

GENERAL SIGNIFICATION OF THE PROPHETIC SYMBOLS,

ESPECIALLY THOSE USED IN THE

REVELATION OF ST. JOHN.

"The language of symbols is not of arbitrary or uncertain signification, but is interpretable upon fixed principles, to ascertain and define which, is the first duty of a commentator, as the judicious application of that language to the events of history, is the second."—*Cuninghame on the Apocalypse.*

A

SYMBOLICAL DICTIONARY,

&c. &c.

A.

ABYSS. See WATER.

ADULTERY. See WOMAN.

AIR may be considered as the mansion of the devils—the powers, enemies to God and his Church;—Satan in Eph. ii. 2, being by St. Paul called *the prince of the power of the air*. In this view, the air denotes the jurisdiction of those invisible powers: and they symbolically signify, and imply, their visible agents and instruments on earth.

[According to Vitringa, the air denotes the political and ecclesiastical constitutions of the states or kingdoms of the world. As it is through the medium of the natural air or atmosphere that the natural sun, moon, and stars, communicate to us their light, their heat, and influences; so also, through the symbolical air or atmosphere, (i. e. through the political and ecclesiastical constitutions of states or kingdoms) do the symbolical sun, moon, and stars communicate to men their light and heat. The princes and governors of the nations, inasmuch as they cherish their subjects, and abound towards them in care and good management, are, as it were, the breath of the people, like the air which they imbibe and inhale, as they are called in Jeremiah, Lament. iv. 20. Moreover, as the air is the principle of vitality to man, so these institutions

are also the principle of vitality to the body politic. Hence it is, perhaps, that Satan, in Eph. ii. 2, is called, *the Prince of the power of the air;* because he ruled, and was seated, and enthroned in the political constitutions of the world, which were all framed on principles friendly to the interests of his kingdom.]

Other significations of AIR will be given under HEAVEN.

ALTAR. See under HORNS.

ANGELS are the ministers and officers of the Divine Court and Providence in the invisible government of the world; and being now become subject to Christ,* they serve in the invisible government, and that of the Church and of the world, that it may be brought to the purpose of God in behalf of his Church; of which both together, the secular princes with the clergy, are the visible ministers. So that these invisible agents denote and imply the visible; which also for this reason are called *Angels* in the Revelation, in the same manner as in other Books of Holy Writ, the secular princes or magistrates have the same attributes given to them as the angels,† and the very name too; ‡ even though heathens,§ they might be so called.

The foundation of this is built upon the principle, that the intellectual world is an original copy and idea of the visible: and that there is such an union and affinity between these two, that nothing is done in the visible but what is decreed before, and exemplified in the intellectual.

Now the Revelation is a prophecy in which is declared the decree of God, both positive and permissive; that is, what he is resolved shall be performed in his kingdom, both intellectual and visible, and what he will permit to be done in that of Satan to obstruct his designs, but in reality to magnify his glory the more; and therefore, in such a prophecy, wherein the prophet is caught up in the spirit to

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* Heb. i. 6.

† Compare Rom. xiii. 6, with Heb. i. 14.

‡ 2 Sam. xiv. 17, 20.

§ Esther xv. 13.

see the first springs of events, it is sufficient, and much more lively to set down what is done in the intellectual world: for the symbols that describe those events must by consequence describe those of the visible.

The *Angel of a Nation* denotes the prince or king thereof.

The *Angel of a Church,* its bishop, or chief pastor.

An *Angel,* an inferior ruling power, or a visible agent made use of by God in bringing about the designs of his Providence.

An *Angel from the Altar,* an ecclesiastical minister.

[ARM. The arm denotes power, as in Psalm lxxxix. 13, "Thou hast a mighty arm." See also Ezek. xxx. 21; Jer. xlviii. 25. An outstretched arm signifies the exertion of power, as in Exod. vi. 6.]

[ARROW. The symbol of God's judgments on his enemies, Ps. vii. 13, "He ordaineth his arrows against the persecutors. Psalm xlv. 5, "Thine arrows are sharp in the heart of the King's enemies." Zech. ix. 14.]

[THE ASSYRIAN. Symbolical of the whole series and succession of Israel and Judah's oppressors, until the expiration of the wrath of God, when he returneth unto his people in the multitude of his mercies. See Isa. xiv. 25, xxx., 31, xxxi. 8; Mic. v. 5, and compare with Ezek. xxxviii. 17, where Gog is expressly said to be spoken of by the Prophets: "Thus saith the Lord God, Art thou he?" or verily thou art he, "of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?" Dr. Lowth, on Isa. xiv. 25, observes, "I am apt to think, that by the Assyrian may be meant some remarkable enemies of God's Church, and particularly those which are expressed by Gog and Magog, Ezek. xxxviii., who, as the prophet there tells us, ver. 17, were, under several names, spoken of by the prophets

of Israel; and it is particularly said of them, that they shall fall on the mountains of Israel, Ezek. xxxix. 4 ; the same expression that is used here.]

B.

BABYLON in the Revelation is Rome, not only upon account of Rome's being guilty of usurpation, tyranny, and idolatry, and of persecuting the Church of God in the same manner as the old literal Babylon was, but also upon the account of her being, by a successive devolution of power, the possessor of the pretended rights of Babylon. The literal Babylon was the beginner and supporter of tyranny and idolatry, first by Nimrod or Ninus, and afterwards by Nebuchadnezzar; and therefore, in Isa. xlvii. 12, she is accused of magical enchantments from her youth or infancy; viz. from the very first origin of her being a city or nation.

This city and the whole empire thereof was taken by the Persians under Cyrus. The Persians were subdued by the Macedonians, and the Macedonians by the Romans: so that Rome succeeded to the power of the old Babylon. And it was her way to adopt the worship of the false deities she had conquered:* so that by her own acts she became the heiress and successor of all the Babylonian idolatry, and of all that was introduced into it, by the immediate successors of Babylon, and by consequence of all the idolatry of the earth.

Rome Christian, corrupted by dressing up the idolatry of Rome Pagan in another form, and forcing it upon the world, became the successor of the old literal Babylon in

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* Plin. Nat. Hist. L. xxviii. c. 2. Vid. Fest. Voc. *Peregrina Sacra.* Macrob. Saturnal. L. iii. c. 9. Serv. in Virgil. Æn. L. ii. ver. 351.

tyranny and idolatry, and may therefore be properly represented and called by the name of Babylon; it being the usual style of the Prophets to give the name of the head, or first institutor, to the successors, however different they may be in some circumstances; even as in Ezekiel xxxvii. the Messiah is called David, as being successor to David; and as the Christian Church, though chiefly composed of Gentiles, is called, Gal. vi. 16, by the name of Israel, assuccessively inheriting, in a spiritual sense, the promises made to the literal Israel. So Rachel, in Jer. xxxi. 15, Matt. ii. 18, is put for the town, or women inhabiting the town of Bethlehem, wherein was the sepulchre of the literal Rachel,* of which, consequently, those inhabitants were still in possession. And so the Persians † and Moguls, called the Ottoman Turks, by the name of *Roumi*, Romans, because in possession of the country and capital enjoyed by the ancient Romans.

Lastly, that Babylon is Rome is evident from the explanation given by the angel in Rev. xvii. 18, where it is expressly said to be that great city which ruleth over the kings of the earth: no other city but Rome being in the exercise of such power at the time when the vision was seen.

BALANCE. The known symbol of a strict observation of justice and fair dealing. It is thus used in several places of the Scriptures; as Job xxxi. 6; Psa. lxii. 9; Prov. xi. 1, xvi. 11. And so explained by the Indian Interpreter, ch. 15, and by all the Interpreters in chap. 242.

But Balance joined with symbols, denoting the sale of corn and fruits by weight, becomes the symbol of scarcity: bread by weight being a curse in Lev. xxvi. 26, and in Ezek. iv. 16, where it is said, "I will break the staff of bread in Jerusalem, and they shall eat bread by weight,

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* Gen. xxxv. 19, 20; 1 Sam. x. 2. † Herbelot, tit. Roum.

and with care, and they shall drink water by measure, and astonishment." Which curse is expressed by famine in the same prophet, ch. v. 16, and ch. xiv. 13. And therefore the Holy Spirit, which in the Gospel dispensation is said to be shed πλουσίως, richly or abundantly, Tit. iii. 6, is said, in St. John iii. 34, not to be given ἐκ μέτρου, by measure. So indeed, whereas grace is said to be given according to the measure of the gift of Christ, Eph. iv. 7, that measure is understood to be, *out of his fulness, and grace upon grace,* John i. 16, χάρις ἀντὶ χάριτος, being the same as χάρις ἐπὶ χάριτι, in Ecclus. xxvi. 15.

BEAR. See under Beast.

BEAST (*wild*). The symbol of a tyrannical usurping power or monarchy, that destroys its neighbours or subjects, and preys upon all about it, and persecutes the Church of God.

The four beasts in Dan. vii. 3, are explained in ver. 17, of four kings or kingdoms, as the word king is interpreted, ver. 23.

In several other places of Scripture, wild beasts are the symbols of tyrannical powers; as in Ezek. xxxiv. 28, and Jer. xii. 9, where the beasts of the field are explained by the Targum, of the kings of the heathen and their armies.

Amongst profane authors, the comparison of cruel governors to savage beasts, is obvious. And Horace calls the Roman people a many-headed beast, Lib. i. Ep. i. ver. 76. And as for the Oneirocritics,* wild beasts are generally the symbols of enemies, whose malice and power is to be judged of, in proportion to the nature and magnitude of the wild beasts they are represented by. Prov. xxviii. 15.

[*The Head* of a beast answers to the supreme power,

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* Oneir. c. 132, 217, 232.

and that whether the supreme power be in one single person or in many. For as the power abstractedly is not considered, so neither the persons abstracted from their power; but both, *in concreto,* make up this head politic. And therefore, if the supreme power be in many, those many are the head, and not the less one head for consisting of many persons, no more than the body is less one body for consisting of many persons.

It is important to distinguish between the body of a symbolical beast and its appendages. The body of a monarchy in the symbolic style, is the seat of its power; as Italy of the Roman Empire: its horns are those kingdoms and countries, which, by conquest, by marriage, or otherwise, may be united with it, and give it strength. These may remain united with it, be multiplied, or detached, but the body of the monarchy may still continue essentially the same.]

Bear, according to the Persian Interpreter in ch. 274, signifies a rich, powerful, and fool-hardy enemy. (See Prov. xvii. 12.) According to Aristotle the bear is ζῶον παμφάγον, a greedy animal, as well as silly and fool-hardy.

[*A Bear with three ribs in its mouth,* denotes the kingdom of the Medes and Persians. It was said unto it, "Arise, devour much flesh." This was to shew the cruelty of those people, and their greediness after blood and plunder. Their character was that of an all-devouring bear, which has no pity. The ribs in the mouth of it represent those nations which they especially made a prey of. Dan. vii. 5.]

Dragon, according to the Oneirocritics, ch. 283, is the symbol of a king that is an enemy; and, according to Artemidorus, Lib. iii. ch. ii. the symbol of a pirate, murderer, or some such sort of person. Isa. li. 9; Ps. lxxiv. 13, 14; Rev. xii. 3.

In Ezek. xxix. 3, 4, it is used as the symbol of the Egyptian king: and the dragon there mentioned is called the dragon in the rivers, and represented with scales; and is therefore a crocodile, a creature which is ranked

among the serpents by Horus Apollo;* and is called by the Arabians *Pharoah*,† and which was held by the Egyptians as the symbol of all mischief.‡ And therefore Typho being, in their belief, the author of all evil,§ was supposed to have transformed himself into a crocodile, or dragon.‖ So that the principle of all evil, or Typho, was, in the symbolical character represented by a crocodile or dragon; and under this symbol was the said principle worshipped. Agreeably whereunto in the Chaldean theology the principle of evil was called Arimanius;¶ i. e. the crafty serpent, from ערום crafty, and נחש serpent.

Again, according to Artemidorus, lib. ii. c. 13, the serpent is the symbol of disease and enmity; and all the oriental Oneirocritics, in c. 283, say that serpents, in proportion to their size, are to be interpreted of great and little enemies; and in this sense is the symbol used in Isaiah xiv. 29; xxvii. 1; and very often by the poets.**

[The Roman emperors wore, among other things to distinguish them, silken robes, embroidered with gold, in which dragons were represented, as is affirmed by Chrysostom.]

Leopard, as a symbol, is used in the prophets upon the account of three qualities; viz. *cruelty*,†† *swiftness*,‡‡ and the *variety of the skin*.§§ These qualities of the leopard are also taken notice of by profane authors, as Oppian and others. Upon the account of the first quality the Per-

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* Hieroglyph. 31. L. ii.

† Vid. Bochart. Phaleg. L. i. c. 15. Gol. Lex. Arab. Col. 1789.

‡ Vid. Diodor. Sic. L. iii.

§ Vide Plutarch. de Iside & Osir. p. 409, & Ælian. de Animal. L. x. c. 81.

‖ Strab. Geogr. L. xvi. p. 750.

¶ Plut. de Is. & Osir. p. 407. Ed. Ald. Diog. Laert. Proem. § 8.

** Æschyl. Choëph. ver. 246, 928. Suppl. ver. 902. Eurip. Ion. ver. 1262.

†† Isa. xi. 6; Jer. v. 6; Hos. xiii. 7. ‡‡ Hab. i. 8.

§§ Jer. xiii. 23.

sian and Egyptian interpreters* explain the leopard as an implacable enemy. Dan. vii. 6; Rev. xiii. 2.

As to swiftness, a leopard will overtake thrice or oftener the swiftest horse, though it draw back after the first or second overtaking; and therefore the leopard, in Daniel, expresses very well the speed of the conquests of Alexander the Great in Persia and the Indies, which were performed in ten or twelve years' time: (his way being μηδὲν ἀναβαλλόμενος, never delaying.) And by the variety of the spots were represented those various nations, by whose help he became the conqueror of the world.

By the variety of the spots in the leopard, is denoted also, according to Artemidorus, lib. i., wickedness and deceit.

Amongst the Egyptians a leopard was the symbol of a crafty pernicious person:† and by the Oneirocritics, in ch. 272, the leopard is explained of a powerful fraudulent enemy.

[A leopard with four heads and four wings of a fowl, denotes the kingdom of the Macedonians or Grecians. The leopard being remarkable for its swiftness; hence, especially with wings on its back, it is a fit emblem of the conquests of the Macedonians under the command of Alexander. As the lion had *two* wings to represent the rapidity of the Babylonian conquests, so this leopard has *four*, to signify the swifter progress of the Macedonians.

The *four heads* also are significant. Fifteen years after the death of Alexander, his brother and two sons being murdered, his kingdom was divided by Cassander, Lysimachus, Ptolemy, and Seleucus, into four lesser kingdoms, which they seized for themselves. Dan. vii. 6.]

[Lion. *A lion with eagles' wings* represents the Babylonian empire. Dan. vii. 4.]

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* C. 272.

† Hor. Ap. Hierogl. 86, Lib. ii.

BED. When a person is cast into it by way of punishment, it is a bed of languishing, and therefore a symbol of great tribulation, and anguish of body and mind; for to be tormented in bed, where men seek rest, is the highest of griefs. See Psa. xli. 3; vi. 6; Job xxxiii. 19; Isaiah xxviii. 20; Rev. ii. 22.

BEHIND. According to the Greek and Roman authors, as the back parts, accounted behind, follow the face as leader; so whatsoever is said to be behind is accounted as future, coming after, and not as past. Thus in Artemidorus, lib. i. c. 51, the *back* signifies the *old* age or future time of the party; and the red colour on the back of the dragon in Homer, Iliad. ii. ver. 308, denoted the event, there signified, to be future: so in Homer's Iliad, lib. iii. v. 109, *to see things at once before and behind,* is explained by the scholiast of seeing things present and future; and so in Virgil's Æneid, lib. viii. ver. 697, *à tergo, behind,* signifies an event to come, as Servius has observed upon the place.

The reason of this symbolical signification of the word *behind,* may be perhaps more clearly given thus:—what is past is known, and therefore as present, or before. But an event to come is unknown, unseen, and therefore behind; and therefore to follow after, in order to be brought into actual existence, and rendered present or before.

Behind, when not taken symbolically, signifies what is past; as in Phil. iii. 13.

BELLY is the seat of the carnal affections, according to the notions of the ancients,* as being that which partakes first of the sensual pleasures of meat, drink, and venereal appetites; and therefore the Egyptians, in the embalming of a man, threw his belly into the river, as the cause of all his sins, that it might, as it were, take them away with it.†

* Philo Allegor. L. ii. p. 56, 58, 59. Apul. de Dogm. Platon.

† Porphyry de Abstin. L. iv. § 10.

The Oneirocritics understand the symbol of belly, concerning the family and riches of a man, chaps. 79, 149, 113, 137; but Artemidorus, speaking of the parts about the loins and navel, observes, that if they suffer any thing, it portends diseases and want, lib. i. c. 45. It is expressive of the mind or understanding, as in Job xxxii. 19; John vii. 38; Ezek. iii. 3; Rev. x. 9, 10. It denotes the family and riches of a man, as in Psalm xvii. 14.

For *Bitterness in the Belly,* see under BITTER.

BIND. *To bind* is to forbid, or to restrain from acting —and *to loose* to permit. Job xxviii. 11; Rev. xx. 2; ix. 14; xx. 7. See Lightfoot's Hor. Hebr. on Matt. xvi., and the Scholiast upon Homer's Iliad ε ver. 385, 386, 387: where *the binding of Mars with a strong chain* is explained of putting an end to war.

BIRDS (of prey) signify armies who come to prey upon a country. Isa. xviii. 6; Ezek. xxxi. 13; Rev. xix. 17. See Jer. xii. 9; Ezek. xxxii. 4; xxxix. 17. The reason of the metaphor is plain. As birds of prey feed upon carcases; so those that take the goods of other men eat as it were their flesh; which, in the symbolical language, always signifies riches or substance; as may be seen under the word FLESH.

BITTER. Bitterness, in Exod. i. 14, Ruth i. 20, Jer. ix. 15, is the symbol of affliction, misery, and servitude; and therefore the servitude of the Israelites in Egypt was typically represented, in the celebration of the Passover, by bitter herbs.

The *imbittering of the belly,* signifies all the train of afflictions which may come upon a man; as in Jer. iv. 19, ix. 15; and the same is fully evident from the bitter waters of jealousy, Num. v. 27.

[BLASPHEMY is apostacy, whether idolatrous or of

any other description. Rev. xiii. 1—6; xvi. 9—11; xvii. 3; Acts xxvi. 11; Ezek. xx. 27—32.]

BLOOD, the symbol of slaughter and mortality, Isa. xxxiv. 3; Ezek. xiv. 19; xxxii. 6; Joel ii. 30; Rev. viii. 8; xiv. 20.

[Rev. xiv. 19: "Blood even to the horses' bridles," denotes vast slaughter and effusion of blood: a way of speaking not unknown to the Jews. The Jerusalem Talmud, describing the woful slaughter which the Roman emperor Adrian made of the Jews at the destruction of the city of Bitter, saith that *the horses waded in blood up to the nostrils.* Nor are similar examples wanting in classic authors: Silius Italicus, speaking of Annibal's descent into Italy, useth the like expression; *the bridles flowing with much blood.*

Blood, as of a dead body, denotes prodigious mortality and slaughter. Rev. xvi. 3.]

BOOK, seen in a dream,* signifies the life, i. e. the acts of him that sees it.

With the Indian, in ch. xi., a book is the symbol of power and dignity.

The Jewish kings, at the same time that they were crowned,† had the Book of the Law of God put into their hands. And thus, in allusion to this custom, to receive a book, may be the symbol of the inauguration of a prince.

A *book* or *roll folded up,* in order to be laid aside, is the symbol of a law abrogated, or of a thing of no further use.

A *book* or *roll, written within and without,* or on the backside, may be a book containing a long series of events, it being not the custom of the ancients to write on

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* Artem. L. ii. † 2 Kings xi. 12.

the back side of the roll, but when the inside would not contain all their writing. See Juven. Sat. i. 6.

[The *book of life*, is so called in allusion to the custom of kings, who, as they had several books for the record of things, so they had a peculiar book in which were entered the names and actions of all those who did them any special service, that they might reward them in due time. See Esth. vi. 1, 2; Exod. xxxii. 32, 33; Phil. iv. 3; Rev. iii. 5, xiii. 8, xx. 12.

A book may be considered as the emblem of knowledge: and an *open book* a most significant symbol, either of the laying open the treasures of knowledge in general, or of the disclosure of the contents of some one book in particular. Rev. x. 2.]

For a *book sealed*, see under SEALING, and to WRITE.

BOW, the symbol of joy for the conquest of enemies.* In Psa. vii. 12, it implies victory; signifying judgments laid up in store against persecutors.

To the Moguls, the bow was the symbol of a king;† and the golden bow the badge of royalty.

An army in battle array, was represented by the Egyptians by the hands of a man;‡ the one hand holding a shield, and the other a bow.

[It is also the symbol of war, as in Zech. ix. 10. *Breaking a bow* signifies the overthrow of the military strength of a kingdom. Hos. i. 5. It denotes peace, Ps. xlvi. 9.]

BRASS is metaphorically taken for strength. See Psa. cvii. 16; Isa. xlv. 2; so in Jer. i. 18, and ch. xv. 20. Brazen walls signify a strong and lasting adversary or opposer.

[Mic. iv. 13: The Lord declares, that he will make the *hoofs* of the daughter of Zion *brass;* i. e. give

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* Oneir. c. 249. † Herbelot, tit. Buzuk & Caus.
‡ Hor. Apoll. Hierogl. L. ii. 5.

her irresistible power, whereby she shall tread down her enemies.]

BREAST is by the Oneirocritics explained of Prudence. So the Indian, c. 76; and the Persian and the Egyptian interpreters make it the symbol of long life, riches, and victory, which are the effects and marks of wisdom..

The Greeks seem to have had the notion that the breast was the seat of wisdom; for φρόνιμος (wise with them) comes from φρένες, which are the *præcordia*, the parts of the breast about the heart: whence Juvenal, speaking of a dull youth, saith, " Quod læva in parte mamillæ nil salit Arcadico juveni.*

BREAST-PLATES are defensive arms, denoting and giving courage and undauntedness to those that use them; and, by reflection, striking terror and amazement into those they are employed against. Accordingly to dream of finding or putting on a breast-plate, is, with the Oneirocritics, the symbol of joy for the destruction of enemies;† and the symbol of riches, to be obtained by valour.‡

[Hence the author of the history of the Maccabees, to shew that Judas did noble actions, says, " He put on a breast-plate like a warrior," Maccab. iii. 3. And Horace, speaking of the boldness of him who first ventured to sea, saith, that *his breast was armed with treble brass.*]

BRIMSTONE. The symbol of perpetual torment and destruction. Thus, in Job xviii. 15, " Brimstone shall be scattered upon his habitation:" i. e. his house or family shall be destroyed for ever by an inextinguishable fire. See Isa. xxxiv. 9, 10.

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* Juven. Sat. vii. 160.

† Oneir. c. 156.

‡ Oneir. c. 249.

BISSE. See GARMENTS.

To BUILD. In the Oneirocritics * any kind of building implies settlement of a family, or acquisition of some new honour, kingdom, or power, and its peaceful enjoyment according to the subject; and by consequence a formal change of state. And thus in several places of the Holy Scriptures, the building of a city is in order to a quiet settlement.

The first that is said to have built a city is Cain, Gen. iv. 17. This undoubtedly he did to comfort himself, and thus to take off the odium of being a vagabond, which God had inflicted on him. So that the said city he designed to be a full settlement, and he therefore called it Enoch חנוך, which signifies ἐγκαίνια dedication, or the beginning of a settlement; a dedication requiring a quiet possession and enjoyment for some time, as in Deut. xx. 5.

The same may be said of the building of Babel: which was designed for a settlement, contrary to the command of God, as Josephus hints, who would have then mankind to spread themselves by colonies. But, however, the building of that was pretended to be a settlement. "Let us build us a city and tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered over the face of the whole earth." (Gen. xi. 4.)

But farther, that the building of a city is in order to a quiet settlement, is evident from the Psalmist, cvii. 4: "They wandered in the wilderness in a solitary way, they found no city to dwell in;" and ver. 7, "He led them forth by the right way, that they might go to a city of habitation," מושב of settlement, from ישב which signifies not only to sit but to stay, remain, and *persevere*, as in Micah v. 4. So also in 2 Chr. xiv. 6, 7, it is said, "And he built fenced cities in Judah: for the land had rest, and he had no war in those

* Achmet's Col. c. 145.

years; because the Lord had given him rest. Therefore he said unto Judah, Let us build these cities... And he hath given us rest on every side." All which imports that the building of a city is in order to settle in peace.

The same notion appears also in these verses of Virgil:—

> Hic tamen ille urbem Patavi, sedesque locavit
> Teucrorum, & genti nomen dedit, armaque fixit
> Troïa: nunc placida compostus pace quiescit.
> Nos, tua progenies, cœli quibus annuis arcem,
> Navibus, infandum! amissis unius ob iram
> Prodimur, atque Italis longè disjungimur oris.*

As also in this:

> Hic locus urbis erit, requies ea certa laborum.†

BURIAL is an honour paid to the dead.

The want of it was always looked upon as a circumstance of the greatest misery;‡ and the denial of it, as an act of the greatest punishment,§ 2 Kings ix. 10; Jer. xiv. 16. But the Oneirocritics consider burial in another view—as the consummation of all. And therefore, not to be buried, in visions that portend good, is bad; and in such as portend bad, good. And therefore, in relation to such visions as portend bad, the Indian Interpreter, in ch. cxxx., says, "That if any one dream that he is buried, his burial denotes that his utter ruin is certain. But if he dreams that any of the things which belong to his burial are wanting, that deficiency portends good hopes of safety."

Dead men in the grave‖ are apt to be forgotten. And therefore in Psa. lxxxviii. 11, 12, the grave is synonymous to the land of forgetfulness; and in Ps. xxxiv. 17, cxv. 17; 1 Sam. ii. 9, silence is put for the grave. And in Ovid,¶

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* Æn. L. i. ver. 251, 252, &c.

† Æn. L. viii. ver. 46.

‡ Ps. lxxix. 1, 2. 3; Eccles. vi. 3; Potter's Archæolog. Græc. Vol. ii. L. iv. c. i. p. 161, &c.

§ Arch. Græc. Vol. ii. p. 165, &c.

‖ Ps. xxxi. 12; lxxxviii. 6.

¶ Metam. L. v. ver. 356.

silentes, or men in silence, are dead men. Hence *not to suffer a person to be put into the grave,* denotes that he shall be remembered, and not suffered to be put into eternal silence; the grave, in profane authors, being called an everlasting house.*

On the contrary, the notion of the word μνῆμα, monument, is opposed to the aforesaid notion of a grave, as a place of silence, and land of forgetfulness. For men considering the grave to be such a place, have endeavoured to alter its property, by erecting monuments which should record their names and actions to posterity. And in this sense, *Not to suffer a person to be put into a monument,* denotes, that means will be used in order to obliterate his memory, to the end that his actions may be never imitated, nor his cause revived. So the word Sepulchrum (sepulchre or monument) in Horace, is to be taken: *Virtus sepulchrum condidit,*†—(*his valour has raised him a monument*), i. e. hath eternized his memory, hath gotten him an everlasting honour and renown. And therefore to dream of having or building a tomb or sepulchre, is, according to Artemidorus, Lib. ii., a dream that portends good both to rich and poor; to a slave, that he shall obtain his freedom; to a childless person, that he shall have an heir; to a poor man, that he shall get an estate; and to an unmarried person, a sign of marriage.

C.

CALF. The word *Calf,* in the Scripture style, is for the most part so general as to be taken for the whole species; the word בקר, which is often turned by βοῦς, ox, in the LXX., being also frequently turned by μόχος, calf.

* Sophocl. Antig. p. 250. M. T. Cic. Tusc. Quæst. I. in fin.
† Hor. Epod. ix. ver. 26.

The symbol of the *ox, calf,* or *steer,* when there is no mention made of horns, is taken in general for what is signified by the whole animal; whose prime or chief quality is *labour, patience,* and *riches,* or the great product of corn.

So in the dream of Pharaoh, the *seven kine* denoted so many harvests; their number determining the years, which is peculiar to kine, as the Oneirocritics all allow in ch. 238, 239.

In the Proverbs of Solomon, xiv. 4, it is said, "Much increase is by the strength of the ox." So that the ox hath the signification of increase with great labour: and is therefore in Deut. xxv. 4 the symbol of the Jewish and of the Christian priesthood. It is there said: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Upon which St. Paul (1 Cor. ix. 9) thus remarks, "Doth God take care for oxen?" which is as if he had said, When God made this law, do you think that he had not a nobler design, than that of barely taking thought for, and shewing kindness to the labouring beasts? yes surely, he designed that it should be applied to them that labour in the word and doctrine of his law; and who, by sowing among men spiritual things, deserve at least to reap of them the benefit of worldly maintenance. The same place is also to the same purpose interpreted by the same apostle in 1 Tim. v. 18. And—

Agreeably to the account now given, oxen, according to Artemidorus, Lib. iv. c. 58, are symbols of workmen and subjects: i. e. working for the good of others.

CANDLESTICK. See under LIGHT.

CHAIN signifies *hindrance from action.* So Artemidorus, Lib. iii. c. 35: ἄλυσις—κατοχὴν καὶ ἐμποδισμὸν πράξεων δηλοῖ. See BIND.

CHARIOTS,* on our side, betoken courage in us, and

* Oneir. c. 156, 249.

safety and skill, with success in feats of arms; but if they belong to the other side, then, by the rule of contraries, they denote dread and consternation, and ill success in the war. Hence David, in Psalm xx. 7, saith: "Some trust in chariots, and some in horses, but we will remember the name of the Lord our God." "For his chariots are twenty thousand," (Psalm lxviii. 17), infinite in number, and by consequence in power to defend.

[Wherever chariots or horses appear in the imagery of prophecy, the presence of charioteers or riders is implied, as it were contrary to nature to suppose them self-governed. Sometimes they are simply implied, as in Zech. vi. 1—7; ch. i., 8, one rider is described, and the rest are implied.

God employs, in the administration of the moral universe, various agents: his holy angels are his celestial armies, who run to and fro on mingled messages of love, and of penal inflictions. These angels are therefore his chariots and horsemen. In this sense the symbols are used, 2 Kings vi. 17; and Ps. lxviii. 17. The Lord has also his *ecclesiastical* or *spiritual armies,* and these are his church, whether *militant* upon earth, or triumphant in the presence of her Lord. Thus Elijah, from his pre eminent zeal and holy integrity, embodying as it were in himself the strength of the church in his own day, is called "the chariot of Israel, and the horsemen thereof," 2 Kings ii. 12. God in his holy providence employs also the armies of *earthly potentates* in executing the purposes of his wrath or his mercy; these armies are also symbolised by chariots and horsemen, as in Isa. xxi. 7—9, where they denote the united armies of the Medes and Persians.]

CITY. Cities are frequently represented in the Prophets under the type of women, (virgins, wives, widows, and harlots,) according to their different conditions. So in Is. xxxvii. 22; Jer. xviii.; Lam. i. 15, and other places, Jerusalem is called a virgin; and Egypt is so named in

Jer. xlvi. 11. Widow is said of Babylon in Is. xlvii. 8, 9; and of Jerusalem in Lament. i. 1; and harlot, of Jerusalem, Is. i. 21; of Tyre, Is. xxiii. 16; of Nineveh, Nah. iii. 4; and of Samaria, Ezek. xxiii. 5.

For a city, as the metropolis of a kingdom with all its territories, see HEAD and MOTHER.

[The great city, Rev. xi. 8, and xvi. 19, denotes the anti-Christian confederacy: its character and acts are symbolised by Sodom and Egypt; the one proverbial for impurity; the other for tyranny, persecution, and cruelty.

The cities of the nations denote political and ecclesiastical communities and governments, as in Rev. xvi. 19.]

CLOTHED. *To be clothed,* is a metaphor frequently used to signify, to be accompanied with, or adorned, and even covered or protected; as in Job vii. 5, "My flesh is clothed with worms;" ch. xxxix. 19, "Hast thou clothed his neck with thunder?" So in the Psalms, "Let them be clothed with shame and dishonour," Ps. xxxv. 6; "He is clothed with majesty, the Lord is clothed with strength," Ps. xciii. 1. St. Paul also uses it in 2 Cor. v. 2, "desiring to be clothed upon with our house, which is from heaven;" and in Rom. xiii. 14, "Put ye on the Lord Jesus Christ."

CLOUD without any tokens, shewing it to be like a storm, always denotes what is good, and implies success. It is in general the symbol of protection; because it preserves from the scorching heat of the sun, i. e. anguish and persecution; and as it likewise distils a rain, or cool and benign influence. It is thus used by Horace, L. i. Od. ii. ver. 31; and by Homer, Il. v. ver. 186. And therefore in Sophocles' Electra, p. 134, ἀνέφαλον κακὸν, a cloudless evil, is an unavoidable mischief, from which nothing can protect, as the author himself explains it.

Clouds by the Indian Interpreter, c. 163, are explained of *wisdom.* In the next chapter, *a king's riding upon the clouds* is interpreted by the Persian and Egyptian:—"Of

foreign nations serving him,—of his ruling over them, and of his being exceedingly prosperous and successful."

In the Holy Writers, the clouds are frequently the symbols of God's power. Thus Ps. lxviii. 34, "His strength is in the clouds;" and Ps. lxxxix. 6, "Who is he in the clouds that shall be like unto the Lord?" For indeed clouds are also more especially the symbols of multitudes and armies: as in Jer. iv. 13, "He shall come up as clouds;" Is. lx. 8, "Who are those that fly as a cloud?" Heb. xii. 1, "A cloud of witnesses."—[These ideas illustrate those passages where our Lord is said to come in the clouds of heaven, and to sit on a white cloud. Mat. xxiv. 30; Rev. xiv. 14.]

So in the poets, *multitudes* are compared to clouds. As in Homer,* *a cloud of foot* is a great company of foot soldiers.

A white cloud is a symbol of exceeding good success to him who is assisted by it: and is therefore explained of prosperity by Artemidorus, in Lib. ii.

[*A dropping showery cloud,* was, according to the ancients, a symbol of wisdom; because, as showers fructify, and make beautiful the natural world; so wisdom and knowledge the moral and intellectual. Hence Moses says, "My doctrine shall drop as the rain; my speech shall distil as the dew," &c. Deut. xxxii. 2.

Clouds also signify spiritual teachers, as in Isa. v. 6, "I will also command the clouds that they rain no rain upon it:" i. e. the spiritual instruction of the prophets shall be withdrawn from the people.

Clouds without water denote false teachers; as in Jude 12; Prov. xxv. 14.]

COLOUR, which is outwardly seen on the habit of the body, is symbolically used to denote the true state of the person, or subject to which it is applied, according to the nature of it.

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* Il. Δ. ver. 273.

BLACK * signifies affliction, disasters, and anguish. It is the colour of approaching death, or of the terror which the foresight of it causes.† And in the style of the prophets, as in Joel ii. 6, Nah. ii. 10, Lam. v. 10, the sooty and grimed colour of the face or skin, is put to signify a time of great affliction, in respect of famine.

PALE signifies diseases, mortality, and afflictions arising from them.

RED, joy, with or after a great battle or slaughter. In Ps. lxviii. 23, red and blood are explanatory of each other.

WHITE, the symbol of beauty, comeliness, joy, and riches.

[There is a sublime climax, or scale of terrific images, exhibited in the colours of the horses in the four first seals, Rev. vi. 2—8; the first horse is *pure white*; the second *fiery and revengeful*; the third, *black*, or mournful; and when we imagine that nothing more dreadful in colour can appear, then comes forth another much more terrific, even *deadly pale.*]

CORN. See under FRUITS OF THE EARTH.

CROWN or CORONET. See HEAD.

D.

DARKNESS. See under LIGHT.

DAY. See under LIGHT, and under TIME.

DEATH is the destruction of the subject spoken of according to the nature thereof, even though it have no natural life; that is, in such a manner that it cannot any more act as such. So in Rom. vii. 8, "without the law sin is dead:" i. e. without the law sin doth not exert its

* For the signification of this, and the rest of the colours, see the Oriental Oneirocritics, ch. 157, 158, 218, 219, 220.

† Virgil. Æn. L. ix. ver. 719.

power. And on the other hand, as it is said there, ver. 9, "Sin revived, and I died;" that is, sin got strength to act, and I lost my power to resist: I was not the same man as before; sin destroyed my power. So of a nation, Amos ii. 2, "Moab shall die with tumult;" the meaning being, that the king and government thereof shall lose their power, and the nation be brought into subjection and slavery.

So Tully, when banished, called himself dead,* an image, and the like. And so the ancient philosophers called vicious persons, unable, through ill habit, to exert any virtuous act, dead men.†

On the contrary, *to live* is to be in a power to act; acting and living being, says Artemidorus, lib. iv. c. 42, analogical to each other. And so in Heb. iv. 12, ζῶν, *quick* or *alive*, signifies active or powerful: the word ἐνεργὴς *powerful*, being joined to it to shew the meaning.

[*The lying unburied for a short time*, is the remaining politically or ecclesiastically dead for a short time, Rev. xi. 9.

The being not only dead, but buried, is the being politically or ecclesiastically dead for a long time, Isa. xxvi. 19.

The exposure of dry bones from which all the flesh is wasted away, is the being politically or ecclesiastically dead, so long that nothing remains to the defunct community of its former substance and strength, Ezek. xxxvii. 1.

The prophets frequently predict the restoration of the Jewish people from their present scattered state, their state of political death, under the image of a resurrection from the dead. From Ezek. xxxvii. a very clear conception may be obtained of the principle on which the apocalyptic prediction, relative to the death and revival of the two witnesses, is founded.]

DIADEM. See under HEAD.

DOGS are put among unclean animals in the Mosaical

* M. T. Cic. L. i. Ep. 3. ad Q. Fr. † Simpl. in Epict. p. 2.

Law; and so the Pagans esteemed them.* The dog in Deut. xxiii. 18, is set in comparison with and answers to the Sodomite in ver. 17; and is therefore the symbol of such as are abominable by practising unnatural lusts. And agreeably to this, there is a passage produced by Herbelot from a Persian poet, in which the Sodomites are compared to dogs.†

The bad properties of dogs, are obstinate barking, cruel biting, filthiness in lust, insatiable gluttony, vomiting, and returning to their vomit. See Ps. xxii. 16, 20; Prov. xxvi. 11; 2 Pet. ii. 22. And hence the Gentiles, upon the account of the impurity of their lives, and of their being without the covenant, were called dogs by the Jews, Matt. xv. 26.

In Is. lvi. 10, the dog is used as the symbol of diligence and watchfulness.

DOOR is that which closes the Light. The *opening* of any thing, is said, when it may act suitably to its quality.

The *shutting* of anything is the stopping of its use. Therefore St. Paul, in 1 Cor. xvi. 9, 2 Cor. ii. 12, Col. iv. 3, uses the symbol of a door opened, to signify the free exercise and propagation of the Gospel. Thus in Pindar,‡ "to open the gates of songs," is to begin to sing freely. And in Euripides,§ "the gates of hell opened," signify death ready to seize upon a man, and to exert its power. And thus in the Ottoman empire at this day, when a call or new levy of Janissaries is made, it is said to be "the opening of a door for Janissaries:"‖ an expression very much like that in Acts xiv. 27, "of God's having opened a door of faith for the Gentiles."

DRAGON. See under Beast.

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* Virg. Georg. L. i. ver. 470. † Herbelot, tit. Loth.
‡ Olym. Od. 6. § Hippol. ver. 56.
‖ See Sir Paul Rycaut's History of the Turks for the year 1668.

DRUNK. Drunkenness is sometimes the symbol of folly and of the madness of sinners, who, making no use of their reason, involve themselves in all sorts of crimes. So Philo explains it.* And so it is taken in Is. xxviii. i, 3, And by Artemidorus, in Lib. iii. c. 42.† And then, as punishment is the consequence of sin, so drunkenness in the Prophets is taken for that stupidity which arises from God's judgments; when the sinner is under the consternation of his misery, as one astonished, staggering, and not knowing what to do—and is therefore the symbol of a very miserable state.

Thus in Job xii. 25, "They grope in the dark without light, and he maketh them to stagger like a drunken man." In Is. xxix. 9, "They are drunken, but not with wine; they stagger, but not with strong drink." And so in Is. li. 21, 22, "O thou afflicted and drunken, but not with wine.—Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury." In Jer. xiii. 13, 14, "I will fill all the inhabitants of Jerusalem with drunkenness, and I will dash them one against another, even the fathers and the sons together.—I will have no mercy but destroy them." And in Lam. iii. 15, "He hath filled me with bitterness, he hath made me drunken with wormwood."

Aristotle saith,‡ "the drunken are doubly punished."

Sometimes idolatry is set forth under the symbol of drunkenness, as being attended therewith. See Jer. li. 7.

And sometimes drunkenness is used in a good sense; for being replenished, or satisfied with good things; as in Jer. xxxi. 14, according to the original. And so the Oneirocritics sometimes, as in ch. 111, 112, explain it of the acquisition of riches.

To DWELL over, *to give rest and protection.* See

* Philo Sch. in Or. Chald.

† See Donatus in Terent. Eunuch. Act. iv. Sc. iii. ver. 13.

‡ Eth. L. iii. ch. 5.

Num. ix. 18, 22; Is. iv. 6, xviii. 4, xxv. 4, xxx. 2; Dan. iv. 12. And the Indian Interpreter, ch. 202.

To dwell among signifies also protection, but in a more remarkable manner; the foregoing expression signifying protection by any instrument that effects it; but this, protection by the familiar converse and perpetual presence of the worker.

E.

EAGLE was the ensign of the Roman empire. It is constantly the symbol of a king or kingdom; as in Ezek. xvii. 3, 7, 12. And it is so interpreted by the Oneirocritics in ch. 286.

[We must observe very carefully the design of the Holy Ghost in exhibiting many symbols to denote the very same thing; as *head, mountain, horn, eagle, wing of an eagle, beast, sun,* and the like; all which signify a monarchy or kingdom. But then it is always, in different respects, to denote the different parts, qualities, and relations of its constitution. Thus, the *head* signifies a monarchy in respect of the dominion or members thereof, as it is a body politic; the *mountain,* in respect of its capital city situated thereon, for strength and defence of the parts under it; the *horn,* its power to defend its subjects and remove enemies; the *eagle,* its protecting of the subjects; the *beast,* its tyranny; the *sun,* its glory, and dominion, and power to give laws for the conduct of the subjects; *light* signifying government. By this variety the Holy Ghost finds ways to describe the *nature* and *qualities* of the matters foreseen, and the several degrees of their rise and fall; and, by consequence, to give, by different views, a full account of all that is necessary to be known. Besides, some symbols will suit some allegories, which others would not; the Holy Ghost in everything observing what we call their *decorum,* beyond any man that ever wrote: so that all the visions, and parts of a vision, hang together very properly, without any absurd cohesion of inconsistent matters. Nay, some

symbols are affectedly chosen to express the fate of the things foreseen; thus, great and noble men come under the symbol of *trees*, when they are to be destroyed; but they are called *birds*, that is, of prey, when they are considered as devourers of plunder, seizing the spoils of vanquished enemies, and gorging or enriching themselves therewith.—*Daubuz's Discourse on the Symbolical Language.*]

In Æschylus * Xerxes is represented under the symbol of an eagle, and in like manner Agamemnon.† The same poet calls the eagle the king of birds.‡ And so did the Egyptians,§ who also represented a king that seldom appeared in public, and severely punished faults, by an eagle.‖ And in the Auspicia the eagle was always the symbol of the supreme power.¶

A ravenous bird, or eagle, (Isa. xlvi. 11), denotes Cyrus, whose ensign, we are informed, (Zenoph. Cyrop. L. vii.), was a golden eagle.

For the *wings of an eagle*, see under WINGS.

EARTH, the symbol of people in a state of peace, quietness, and submission, and at the same time involved in idolatry, or apostacy.

The reasons are—1. In the symbolical language, the natural world represents the political; the heaven, sun, and luminaries, represent the governing part; and consequently the earth must represent the part governed, submitting and inferior. Agreeable to which is also the etymology of the words שמים *heaven*,** and ארץ *earth*;†† the first שמים signifying high, or lifted up; and the other, ארץ low, or depressed. 2. The sea (as will appear after-

* Pers. ver. 205. † Cheoph. ver. 245.
‡ Agamem. ver. 114, &c. § Euseb. Præp. Evang. L. ii. p. 32.
‖ Hor. Ap. Hierogl. 53. L. ii.
¶ Liv. Hist. L. i. § 34. Appian. de Bell. Civ. L. i. Plutarch. in Vit. Marii fol. 141.
** Hotting. Thes. Philol. p. 234. Lexic. Harm. p. 512. Bochart. Can. L. i. c. 8.
†† Hott. Thes. Ph. p. 234. Lex. Harm. p. 22.

wards) is frequently used to denote men in war and tumult; and therefore earth may signify men in a state of peace.* 3. It is the usual style of the Scriptures, to represent such men as are sinners, idolaters, out of the covenant of grace, or at least apostates from it—by the names of earth, inhabitants of the earth, and the like; as in Gen. ii. 1, all the earth signifies all men living then, who had begun to apostatize. Whereas all good persons, who have their conversation or citizenship in heaven, are for the most part styled martyrs of God, or prophets, or servants of God.

EARTHQUAKE. Though the Greek word σεισμὸς is usually translated an earthquake, yet it is of so large a signification, that it is often used for any sudden and violent shaking in any part of the world, even of the heavens, as well as of the earth. For which see Joel ii. 10; Hag. ii. 21; Heb. xii. 26. Plin. Nat. Hist. Lib. ii. c. 79, & c. 52.

An earthquake, when great, overturns and quite changes the surface of the earth; overturning mountains, hills, and rocks; sinking some grounds; altering the course of the rivers; making ponds and lakes upon dry lands, and drying up those that were before; and is therefore a proper symbol of great revolutions or changes in the government or political world.

It is thus used in the Prophets; as in Hag. ii. 6, 7; Joel ii. 10; Jer. iv. 23, 24, &c.; and to the same purpose explained by Artemidorus, Lib. ii. c. 46; and by the Oriental Interpreters, c. 144; who there also explain it, of a change in the State, occasioned by new laws.

[*The demolition of the earth,* is the breaking to pieces of civil government, Ps. xlvi. 2; Isa. xxiv. 19, 20. "It

* Evidence seems to be wanting, that the earth, as opposed to the sea, signifies nations in a state of peace; for though *many waters* signify peoples, and multitudes, and nations, yet unless the sea be described as in a perturbed state, as in Luke xxi. 25, it is not a symbol of nations at war, but stands generally, when not to be understood literally, for foreign countries and maritime parts, as Isa. xxiii. 11; lx. 5.

seems to me," says Bishop Horsley, "that there must always be, not only a similitude, but a *proportion*, between the image and the thing intended by the image. Admitting therefore (what indeed cannot be denied), that the convulsions in the world politic are exhibited in prophecy under the images of convulsions in the world natural, I cannot but think, that where the image is greatest in its kind, the thing signified must be the greatest in its kind." This is a most important observation, and ought to be attended to in the interpretation of prophetic symbols.]

To EAT, symbolically signifies to meditate and digest, to receive a thing with satisfaction, and to turn it to one's profit and advantage.

The mouth is not only the instrument by which we eat, but also that by which some beasts chew the cud, and men do meditate. For *to meditate,** if we consider it as a Latin term, signifies properly to hum a song in one's mouth, and by a parity of reason to think on and repeat something worthy of study. Thus Josh. i. 8, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night;" where to meditate, is to consider seriously, and exercise one's self in the law of God, and implies to study, obey, and practise it. Hence come those frequent expressions of the Psalmist about the meditation of God's law, Ps. cxix. 99, "Thy testimonies are my meditation:" and ver. 103, "How sweet are thy words unto my taste: yea, sweeter than honey to my mouth!"

Hence the Allegorists explain the Commandment about eating animals that chew the cud †—of consorting with such men as meditate on the law of God; and Philo calls *eating* the symbol of spiritual nourishment; ‡ the soul

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* Vid. G. J. Vost. Etymol. in Voc.

† Barn. Ep. c. 10.

‡ Phil. Allegor. L. i. p. 39.

being nourished by the reception of truth, and the practice of virtue.

[*To eat a prophecy* signifies to receive and digest it for the purpose of communication. Jer. xv. 16; Ezek. ii. 8—10; iii. 1—3.]

In Latin authors there are several examples, wherein eating signifies receiving any thing of news with satisfaction; as in Plautus,* "I eat your discourse with a vast deal of pleasure;" and elsewhere,† "that is meat to me which you tell me." And so *to taste* signifies to make trial of any thing; as in the same writer,‡ "I had a mind to taste his discourse." To these the like might be added out of the Greek authors; as Æschylus, Aristophanes, and Plutarch.

So *to feed*, when it signifies our own eating, is the same as to receive full content; as to devour letters or books, is to read them with the greatest satisfaction.§ And in the Oneirocritics,‖ *to eat* signifies constantly to turn something to one's profit.

Lastly, eating, when it comes under the notion of devouring, signifies destruction any way, or taking from others, according as the decorum of the adjunct symbols requires; as in Deut. xxxii. 42; 2 Sam. ii. 26; Jer. li. 44; and the metaphor frequently occurs in the Greek and Latin authors.

[EDOM, of which Bozrah was the chief city, symbolizes the enemies of God's people in the latter day, as in Isa. xxxiv. 6—8; lxiii. 1—4. Edom may denote Rome; the scarlet, which Edom signifies, the reprobate, like Esau.]

EYES admit of various interpretations, according to

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* Aulular. Act. iii. Sc. vi. † Plaut. Cistellar. Act. iv. Sc. ii.
‡ Mostellar. Act. v. Sc. i.
§ M. T. C. ad Attic. L. iv. Ep. 9. & L. vii. Ep. 3.
‖ Oneir. c. 39, 4. Artem. L. iii. c. 23. & L. v. c. 38, 39.

the circumstances: upon the account of their light and use, they are the symbol of government and justice. Thus the sun is called the eye of the world, as governing, or enlightening it under God. By Aristophanes * he is called the "Eye of the sky;" and the moon, the "Eye of the evening," by Pindar;† and the "Eye of the night," by Æschylus.‡

Agreeably to this, says Diodorus Siculus,§ in speaking of some Egyptian hieroglyphics, "the eye is the observer of justice, and the keeper of the whole body." Thus when God is preparing to execute judgment, he is said to come and see, Gen. xviii. 21. Thus Artemidorus,|| concerning the eyes, saith "they are the leaders and rulers of the body."

Hence the similitude of our Saviour, Matt. vi. 22, "The light (or lamp) of the body is the eye;" the eye serving for a light or lamp to direct the whole body in its several motions and actions. The Indian Interpreter, chap. 52, saith, "They are the symbols of fidelity, glory, and knowledge." Upon these accounts the angels of the Lord are called his eyes,¶ as being the executioners of his Judgments, and watching and attending for his glory. In imitation whereof, the favourites and prime ministers of state, in the Persian monarchy, were called the *king's eyes*, according to the Oriental customs and notions.** Thus in Num. x. 31, *to be instead of eyes*, is equal to being a prince, to guide and rule the people.

In Pindar, Olymp. ii., the *eye of Sicilia* is given as a title to one of the chief men in Sicily, shewing his power. And thus also in the same, the *eye of the army*,†† stands for

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* Aristoph. Neb.
† Olym. Od. 3.
‡ Sept. c. Teb. ver. 396.
§ L. iii. p. 101.
|| L. i. c. 28.
¶ Zach. iv. 10.
** Aristoph. in Acharn. Hesych. Æschyl. Pers. Heliodor. Æth. L. viii. Plut.
†† Pindar. Olymp. Od. 6.

a good commander. Thus in Deut. xi. 12, *the eyes of the Lord* signify the Divine Providence, or special care, which God promises.

In Deut. xiii. 18, eyes are considered as the symbol of justice; *Right in the eyes of the Lord*, there signifying what he judges to be right; as it is explained in Deut. xvi. 19, "a gift doth blind the eyes of the wise, and pervert the words of the righteous."

Farther, the *eye*, or *eyes*, according to the style of the Hebrew language, frequently signify the behaviour, desires, and designs of men. Thus in Job xxiv. 25, "The eye of the adulterer" is the desire or the design of him that watches his neighbour's wife. So accordingly, in Psa. liv. 7, when David says, "Mine eye hath seen his desire upon mine enemies," the latter part explains the former. Thus a good or evil eye signifies good or bad desires and designs, as Deut. xxviii. 54, "His eye shall be evil towards his brother;" ver. 56, "Her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter," that is, shall envy and form cruel and wicked designs to kill, and even to eat them, as is evident from ver. 53; so Matt. xx. 15, "Is thine eye evil because I am good," i. e. wilt thou envy thy brother, and endeavour to do him mischief, by alienating my mind from him, because I desire to be kind to him? So Prov. xxii. 9, a bountiful or good eye, is said of one that does good, and is liberal to the poor; and Prov. xxviii. 22, "an evil eye hasteth to be rich," i. e. an ill man by wicked actions hasteth to grow rich. And hence the expression in Dan. vii. 8, of "eyes like the eyes of a man," may signify the desires, designs, and behaviour of a man, implying that the intentions, appearance, and power are like, and no more than those of a man, even of a common or mean man; as the word ἄνθρωπος, man, is taken in Isa. viii. 1, and xxxi. 8, and other writers.*

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* See the Septuagint Version.

The desire of our eyes, as in Ezek. xxiv. 16, 21, signifies our great joy and delight: and in Euripides ὀφθαλμὸς βίου, *the eye of life,* is the pleasure of one's life.

F.

FACE of God, signifies his presence and power, going to be demonstrated, and exerted, by some signal act.

The *light of God's face* or *countenance* is a token of his favour, and is therefore put synonymously with favour in Psa. xliv. 3. Thus in men, the countenance or face, if serene, is a mark of favour and good-will; if red or fiery, of anger. Sometimes the face of God is put for God himself, as in Exod. xx. 3, "Thou shalt have no other gods besides my face;"* i. e. besides me, as the LXX. have rendered it.

Face also signifies anger, justice, and severity, as in Gen. xvi. 6, 8; Exod. ii. 15; Psa. lxviii. 1; Joel ii. 6.

FAT, signifies riches. Thus in Jer. v. 28, the words "they are waxed fat," are thus explained by the Targum, they are become rich. And so in Psa. xxii. 29, "the fat upon earth" are the rich, the noble, and powerful. And so in Theocritus,† *fat* signifies rich or plentiful.

To FEED, as *to feed others,* signifies to give ease and plenty, to enrich and provide with all worldly necessaries; for, according to the notion of the ancients, and especially the Hebrew language, riches consist in meat and drink, in having plenty of the fruits of the earth, and much cattle, with all necessaries to human life. So Job and Abraham are said to be rich. And the rich man in the Gospel is described by having plenty of corn and fruits of the earth,

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* See the Original. † See the Scholiast on Theocr. Id. 7. ver. 33.

more than his granaries could hold. And so in Matt. x. 9, 10, meat is made equivalent to gold, silver, brass, and clothes.

FEET signify the servants, followers, or disciples of the party spoken of; it being the business of servants in former times to wash their masters' feet;* and disciples "sat at the feet of their masters."†

Thus by the Indian Oneirocritic, in chap. 227, the feet are explained of the servants, goods, and life of the party; and, according to Artemidorus, *feet in the fire* signify loss of goods, children, and servants.‡

To this exposition of feet are agreeable several Hebrew expressions. The Targum explains feet, in Ezek. xxxii. 2, of auxiliaries. In Exod. xi. 8, "all the people at thy feet," signify all the people which thou commandest or leadest. The like phrase is found in Jud. viii. 5; 1 Kings xx. 10; 2 Kings iii. 9; but, though *at* or *under* the feet of another implies submission to another's commands, yet this does not hinder but that such as are at the feet may at the same time be princes and governors over others; as in Judges iv. 10, "Barak went out with two thousand men at his feet," i. e. under his command; and yet many of these were of as good quality as himself, being in tribes independent, and only at this time under his command; and some of these are called, Judges v. 14, governors out of Machir, and ver. 15, princes of Issachar.

From between the feet of a woman, is an expression denoting the place towards which the child falls.§

To set one's foot in a place, signifies to take possession thereof, as in Deut. i. 36; xi. 24, and other places. [Rev. x. 2: "The angel set his right foot upon the sea, and his left foot on the earth."] It signifies also to overcome, as in order to take possession, or to rule, as in Psa. xliv. 5; xci. 13; Isa. xxvi. 6; Dan. vii. 23; Mal. iv. 3.

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* 1 Sam. xxv. 41. † Acts xxii. 3. Deut. xxxiii. 3.
‡ L. i. c. 50. § Deut. xxviii. 56. Homer Il. τ ver. 110.

In Daniel, *the feet and legs of the image* denote a monarchy succeeding all the rest, the legs and feet being the extreme parts of the body, or the last parts of the image.

Lastly, according to the matter of the feet and legs, judgment is to be made of the duration, happiness, and prosperity of the subject. Thus, according to the Indian Interpreter, chap. 114, legs and feet of iron, in respect of a king, denote that he shall be long lived; that he shall tread upon his enemies, and shall highly honour and advance the servant most in his favour; and, in respect of a private person, are the symbols of riches, firm and durable.

And, on the contrary, *legs of glass* signify short life and sudden death.

[*Feet as if they burned in a furnace,* symbolizes a state of affliction. And, as the feet are the extremities of the body, the symbol, Rev. i. 15, signifies, that towards the end the tribulation of the Church shall be the greatest.]

FIRE, when put for *light*, signifies the enlightening and ruling of people. It is thus used in a good sense in Matt. iii. 11. The comparison of a beautiful or good eye to a flame of fire is very proper, the eyes being the lights or lamps of the body. Matt. vi. 22.

Fire, with such adjuncts as betoken that it is not put for light, denotes destruction, or torment, great sickness, war, and its dismal effects. It is thus explained by the Indian Interpreter in chaps. 159 and 209; and is thus used in Isa. xlii. 25; lxvi. 15; Ezek. xxii. 20—22; Zech. xiii. 9.

["Fire cast into the earth," Rev. viii. 5, compare with Luke xii. 49. The words in the Greek are the same in both places.]

So persecution is represented by fire, 1 Pet. i. 7; iv. 12; 1 Cor. iii. 13, 15. So, from the destruction and punishment of the disobedient, God is called a consuming fire, Deut. iv. 24; ix. 3; Heb. xii. 29. So in Euripides' Andromache, ver. 147, διὰ πυρὸς signifies through murder.

And thus Sophocles* calls the mischief done by the Sphinx to Thebes "a foreign flame of mischief."

Coals of fire proceeding out of God's mouth, or from his countenance, are often used to express his anger; as in Psa. xviii. 8, 12, 13.

In Hab. iii. 5, it is said, "Burning coals went forth at his feet," i. e. the preaching of his word was accompanied with punishment against the disobedient—he trod upon them with destroying fire. And thus, in the vision of the Seraphim, Isa. vi. 6, the said Seraphim, or burning angels, (so called because designed to execute God's anger) take a live coal from the altar, and put it to the Prophet's mouth, telling him that his sins are purged, i. e. that he being now declared as righteous before God, and appointed to be his prophet, shall be enabled, by his words, to bring down God's fire of destruction upon those against whom he prophesies. For that coal signified the word of God in anger, which the prophet was mediately to spread upon the people.

And thus in Jer. v. 14, "Behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them."

Torches of fire before a throne, are the symbols of the royal presence; it being a most ancient custom for kings to have fire carried before them as a mark of honour and empire.

Thus the Persian monarchs had fire carried before them in procession;† and the kings of Lacedæmon had fire borne before them, taken from Jupiter's altar.‡

The Roman emperors and empresses had also fire carried before them;§ and so had kings and generals at the head of their armies:‖ it serving instead of trumpets as signs to begin the fight. And this custom of carrying fire before

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* Soph. Œd. Tyran. p. 158. † Xenoph. Cyrop. Lib. viii. c. 33.

‡ Vid. Nicolaum apud Stobæ, Eclog. 42.

§ Herodian. Lib. i. § 20 & 50. Lib. ii. §§ 9, 30.

‖ Eurip. Phœniss. ver. 1386, and the Scholiast in Lycophr. ver. 1295.

kings, as a mark of honour and grandeur, seems to be alluded to in Psa. cxix. 105; cxxxii. 17; and 1 Kings xv. 4, as in the Hebrew copy.

Fire from heaven signifies the commination of persons in authority.*

[*The scattering of coals of fire,* Ezek. x. 2, by the man in the priestly garb, is an enigmatical declaration that Jerusalem, after the execution of judgment, should be purified, and so restored to favour.]

FISHES. See under WATER.

FLESH signifies the riches, goods, and possessions of any person or subject conquered, oppressed, or slain, as the case is. Thus in Psa lxxiv. 14, the meat, or flesh there mentioned, is the riches and spoils of Pharoah and the Egyptians. See also Isa. xvii. 4; Micah iii. 2, 3; Zech. xi. 9, 16; in all which places flesh is explained by the Targum, of riches and substance. Thus in Dan. vii. 5, "to devour much flesh," is to conquer and spoil many enemies of their lands and possessions.

All the Oneirocritics concur in the same exposition of this symbol. In chap. cclxxxiii. they say, "That if any one dreams that he finds or eats the flesh of dragons, he shall obtain riches proportionable from a great king, which is like that of the Israelites eating the flesh of the Leviathan or dragon, the king of Egypt in the Wilderness, Psa. lxxiv. 13, 14. Again, in chap. cclxxxv., "To dream of eating the flesh of a scorpion, denotes the being possessed of the estate of such an enemy as answers to the signification of the symbol."

The Indian, in chap. lxxxvii., says compendiously, and at once, "Flesh is universally interpreted of riches."

To the same purpose speaks also Artemidorus, who, in Lib. iii. c. 23, says "That it is not good for a rich man to dream that he eats his own flesh; for it signifies the utter wasting of his riches or substance." So also in Lib. i.

* Artem. Lib. ii. c. 8.

c. 72, "To dream of eating the flesh of any wild beast, denotes the being greatly enriched by the substance of enemies."

FOREHEAD signifies the public profession or appearance before men.

So the Indian Interpreter, chap. lvi., says "the forehead and nose denote comeliness and riches before men;" and Artemidorus, that the forehead signifies liberty of speech.

Of old, servants were stigmatized in their forehead with their master's mark.* This was forbid the Jews, in Lev. xix. 28: only the high-priest on his forehead bore a plate or crown of gold, whereon the name of God was written, to shew that the priest was his servant, and that all his service was consecrated to God only. Hence,

To *receive a mark in one's forehead* signifies to make an open profession of belonging to that person or party whose mark is said to be received.

[FOREST is used symbolically to denote a city, nation, or kingdom. Devoted kingdoms are represented under the image of a forest, which God threatens to burn or cut down. See Isa. x. 17, 18, 19, 34, where the briers and thorns denote the common people; the glory of the forest are the nobles and those of highest rank and importance. In ch. xxxvii. 24, Sennacherib is represented as boasting thus of his invasion of Jerusalem:—

"Thou hast said,
By the multitude of my chariots have I ascended
The height of the mountains, the sides of Lebanon;
And I will cut down his tallest cedars, his choicest fir-trees,
And I will penetrate into his extreme retreats, his richest forests."
—*Lowth's Version.*

See also Jer. xxi. 14; xlvi. 23; Zech. xi. 2.]

* Martial. Lib. ii. Ep. 29. Lib. iii. Ep. 21. Lib. viii. Ep. 75. Senec. de Ira, Lib. iii. c. 3.

FORNICATION. See under WOMAN.

FROGS are represented, by Aristophanes* and Juvenal,† as the proper inhabitants of the Stygian Lake.

Horace gives them, as being an hellish kind of animal,‡ the epithet of nasty; and makes their blood an ingredient in sortilegious charms. The same epithet is also given them in Ovid § and Martial.‖

The Oriental Oneirocritics are not so clear in this point as they usually are;¶ for they content themselves to rank the frogs among serpents and other creeping things, taking them to signify enemies in general.

Philo says, they are the symbol of vain opinions and glory, having only noise and sound, void of reason.**

Artemidorus, Lib. ii. c. 15, says, Βάτραχοι δὲ ἄνδρας γόητας και βωμολόχους προσημαίνουσι, τοῖς δὲ ἐξ ὄχλου ποριζομένοις εἰσὶν ἀγαθοὶ— (Frogs signify impostors and flatterers, and bode good to them that get their living out of the common people.)

The frog†† by the Egyptians was made the symbol of an impudent, quick-sighted fellow; the frog, according to them, having blood no where else than in its eyes.

[FRUITS of the EARTH are the symbols of that spiritual food by which the souls of men are sustained unto everlasting life, as in Ps. lxxii. 16, "There shall be an handful of corn in the earth, upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth." Jer. xxxi. 12, "They shall flow together to the goodness of

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* Aristoph. Ran. † Juvenal. Sat. ii. ver. 150.
‡ Horat. Epod. v. ver. 19. § Ovid. Met. lvi.
‖ Mart. Lib. x. Ep. 37. ¶ Oneir. c. 176.
** Philo. Ind. de Sacr. Abel. p. 95.
†† Hor. Æg. Hierogl. 96. Lib. ii.

the Lord, for wheat, and for wine, and for oil; and their soul shall be as a watered garden."

Under these and similar symbols spiritual blessings are spoken of in the prophets. See Isa. xxv. 6, and lv. 1; Amos viii. 11; Rev. vi. 6.]

FURNACE is used in Holy Scripture to denote, metaphorically, a place of great affliction. So Deut. iv. 20: "The Lord hath taken you, and brought you forth out of the iron furnace, out of Egypt."

Fire of a furnace for purifying of metals, is always taken to signify such afflictions as God sends for the amendment of men. So in Jer. ix. 7, "I will melt them, and try them."

G.

GARMENT, Habit, or Clothes, is the appearance before men.

White is the colour of garments not spotted with any uncleanness: and therefore white garments were the attire of such as offered sacrifice; to shew the holiness of their lives, and the purity of their conscience; their being free from pollution, and their being in God's favour. See Ps. li. 7; Is. i. 18; Eccl. ix. 7, 8. Hence, white garments, as being worn upon solemn festivals, were the tokens of joy and pleasure: as in Eccl. ix. 8; Is. lii. 1, lxi. 10; Rev. iii. 4. The same custom of wearing white garments upon festival days, was also amongst the pagans.*

Kings and nobles were also arrayed in white

* Hor. Sat. Lib. ii. ver. 61; Plaut. Casin. Act. II. Sc. 8. v. 10; Act. IV. Sc. 1. ver. 9; Porphyr. de Abstin. Lib. ii. § 45.

garments.* And so God gave to the Jewish priests white garments; as ensigns of honour and glory, as well as of purity and holiness. Ex. xxviii. 2, 40; Lev. xvi. 4.

From the aforesaid use of white garments, "to be clothed in white" signifies, in the prophetic style, to be prosperous, and successful, and victorious; to be holy, happy, honoured, and rewarded. Accordingly, white garments are by the Indian Interpreter, c. clvii., explained of honour and happiness: and priestly garments, in particular, are the symbols, according to ch. cxlix., of honour, power, and dominion. And in ch. ccxxxi.,

To put on clean garments after washing signifies freedom from oppression, care, and evil, together with honour and joy, in proportion to the nature of the washing, and the splendor of the clothes put on. So also the Egyptians and Persians in ch. ccxxxii.; Clothes washed losing their uncleanness.†

[*Divesting Joshua of his filthy garments, and clothing him with change of raiment,* Zech. iii. 3, 4, 5, is symbolical of God's pardoning the sins of the Jewish people, and restoring them to a prosperous condition.]

§ *Not to defile one's garments* is a Hebrew phrase, and is also symbolical, arising from the pollutions contracted on the garments which made men defiled, and incapable to appear before God, but liable to be purified and expiated, according to the degree and nature of the pollution. From this it is supposed that the pollutions of the garments or flesh affect also the soul.

Now idolatry is spiritual fornication, and its pollutions in an especial manner affect the soul, making it unfit to appear before God; because, by idolatry, God's honour is soiled in the highest degree.

According to this, *not to defile one's garments* signifies, in the highest sense, not to pollute one's self with idolatry;

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* Gen. xli. 42; 1 Chr. xv. 27; Luke xvi. 19, xxiii. 11; Jam. ii. 2.

† Artem. Lib. ii.

and consequently to abstain from all inferior kinds of pollution. Rev. iii. 4.

In the primitive Church, persons, as soon as baptized, received new and white garments,* in token of their being cleansed from all past sins, and as an emblem of that innocence and purity to which they had then obliged themselves. These garments they wore for seven days; and then they were laid up as an evidence against them, if they ever revolted from that holy faith and profession which they had embraced, and publicly made. And in this sense, not to defile one's garments, is, not to act contrary to our baptismal vow and engagements.

Philo makes the garment the symbol of our reason;† in which he does not take the symbol, as the Oneirocritics generally do, by its consequences, but ascends up to the principle; as the mind of man by its free will is the disposer of his fate. Now as reason is given to direct our actions; so, as that stands, or is taken away, or disposed by prejudices, are our actions good or bad. Hence, to observe one's garments, is, according to this, to make reason the rule of one's actions, and to become by them good or bad, and by consequence happy or miserable.

[*To keep the garments,* Rev. xvi. 15, is to preserve our faith and Christian virtue, pure, whole, and entire, because as garments cover and adorn the body, so do these the mind. 1 Pet. iii. 4.]

To give a garment or garments.—In the Oriental courts, as in Persia,‡ it is a great honour and mark of favour, when the prince gives any part of a garment. If a stole, or tunic, very great; but if with it he adds the great cloak or robe, it is a complete favour.

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* See Wall on Infant Baptism, Part. II. c. ix. § 7, and Part I. c. xviii. § 1.

† Philo de Insomn. p. 394.

‡ Tavernier's Pers. Travels, Lib. i. c. 9; Comp. Xen. Cyrop. Lib. I. c. 7; see also the Oriental Oneir. c. 157, 158.

The highest mark of favour, honour, esteem, and love, is when the prince gives his own garments from his body, which was the way in which Jonathan expressed his love to David, 1 Sam. xviii. 4.

It was also a custom in the Eastern nations, and is in use still, as Tavernier says, in Persia and Armenia, for the bridegroom to present the bride with garments. It was used in the times of the patriarchs; and was the custom among the Greeks * and Romans.†

Garments of scarlet were worn by the Roman emperors, as their proper and characteristic habit. And hence Pilate's soldiers, as being Romans, in derision clothed our Saviour as a king, by putting on him a scarlet robe, Matt. xxvii. 28.

Garments of sackcloth.—Sackcloth signifies any matter whereof sacks were made anciently; which was generally of skins without dressing. The ancient prophets were some of them, if not all, clothed thus. And for this reason the false prophets affected this garb too; for which God upbraids them in Zech. xiii. 4: "Neither shall they wear a rough garment to deceive." And so our Saviour (Matt. vii. 15) describes also that sort of men. Elias the great prophet was so clad, 2 Kings i. 7, 8, and therefore as a symbol that he left Elisha his successor, he left him his mantle, which Elisha put on, having rent and cast away his own clothes; 2 Kings ii. 12, 13. And therefore, when the sons of the prophet saw him with that garment, they said immediately, that the spirit of Elijah rested on Elisha. So Isaiah, ch. xx. 2, had a sackcloth upon his loins as a prophet.

These prophetic garments might be either sheep-skins or goat-skins, to which St. Paul alludes Heb. xi. 37, or

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* Eurip. Helen. ver. 1448; sen. Hor. Fur. ver. 426; Terent. Heaut. Act. V. Sc. I. ver. 20; Hom. Odyss. ver. 127.

† Zosim. Histor. Lib. v. p. 290. Ed. Ox.

even of a camel; as John the Baptist's,* Matt. iii. 4, who wore that, not only as a prophet, but also as a Nazarite.

Sackcloth was also the habit of mourners and men in great affliction and consternation.† And perhaps the prophets wore it as a sign of their mourning for the sins of the people, and for the dishonour their God suffered thereby: and hence all of them preached repentance.

The filthy garments of Joshua the high priest, in Zech. iii. 3, are by some interpreted as a token of his sorrow, and of the misery of the people; but others think that it was upon account of the danger of idolatry, by marrying with idolatrous wives.

The Targum explains those filthy garments of Joshua's sons, who had married idolatrous wives; so that according to this, the filthy garments there are the symbol of an idolatrous marriage.

The Phœnicians, in a time of misery, put on sackcloth, and sat on the dunghill, as appears from Menander, whose words are preserved by Porphyry in his Book "De Abstinentia," Lib. iv. § 15.

The Romans had also the same custom.‡ And hence, black and dirty garments are, in the Oneirocritics, the symbols of great affliction.§

Garments of Bysse. — *Bysse* is a plant of which was made the finest and most shining white linen. It grew chiefly in Egypt and Palestine: and the linen garments of the Jewish priests were made of it. Bysse garments were also worn by the Egyptian priests.‖ And hence a white bysse garment, as being the most valuable, denotes, sym-

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* See Fuller's Misc. Sacr. Lib. iv. c. 7.

† Gen. xxxvii. 34; 2 Kings vi. 30; Ps. xxx. 11; Is. xx. 2, l. 3.

‡ Festus, voc. Pellem habere.

§ See the Indian in ch. clvii. and clxxiii.; the Egyptian in ch. ccxviii.; and the Persian and Egyptian, in ch. clviii.

‖ Apulei Apol. I.; Vid. Plut. de Iside, p. 392; Porphyr. de Abstin. Lib. ii. c. 45.

bolically, the highest and most perfect holiness and prosperity.

GATES are a security to a city. Therefore in Ps. cxlvii. 13: "He hath strengthened the bars of thy gates," signifies, that God has given Jerusalem security, and put it out of danger. So in Job. xxxviii. 10, "the setting of bars and gates against the sea," is the securing of the earth from its outrages.

Gates open, are a token of peace;* *shut*, of fear,† or of a state of war;‡ or a sign of affliction, misery, and desolation.§

GEMS were looked upon by the ancient heathens as having a power, if managed right, and consecrated according to their rituals, to perform great wonders, and especially to prevent delusions, and were therefore thought instrumental in divination; and in particular, as to the administration of justice, to deliver oracles, and shew the truth of any thing present or future.

Hence, in cases of great importance, in the manner of the administration of justice among the Egyptians by the chief judge (who was the first person in dignity after the king ||) when the final sentence was to be given, it was done by the application of an image of gems hanging by a golden chain at the collar of the said judge;¶ and the said image they called truth, or the image of truth.**

By this may be illustrated the history of Moses about

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* Horat. Lib. iii. Od. 5, ver. 23, de Art. Poet. ver. 199; Virgil. Æn. Lib. ii. ver. 26, 27.

† John xx. 19.

‡ Cæs. de Bell. Gall. Lib. iii. c. 4: "Portas clauserunt."

§ Jer. xiii. 19.

|| Strab. Geogr.

¶ Diod. Sic. Bibl. Hist. Lib. i. p. 48. Confer. p. 31.

** Diod. Sic. Bibl. Hist. p. 48.

the exaltation of Joseph, who was found to excel in wisdom and discretion all the magicians and wise men of Egypt: "See I have set thee over all the land of Egypt. And Pharoah took off his ring, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck:"* the gold chain, the badge of the chief judge, being for the image of truth; and the ring being not given to seal orders or decrees, but as a magical ring or talisman, to prevent fascinations and delusions, and to divine by.†

From this use of magical or oracular trials among the Egyptians, it came to pass, that when God, to ease Moses, commanded elders to be appointed as judges,‡ they were divinely inspired, that their sentences being looked upon as oracular, the Israelites, accustomed to Egyptian notions, might comply.

For the same reason, and to keep the Israelites from the use of magic, so much used by the Egyptians, did God order a breast-plate of judgment to be made for Aaron, in which were to be set, in sockets of gold, twelve precious stones, bearing the names engraven on them of the twelve tribes of Israel.

The said breast-plate, so composed of the said stones, was to be used as an oracle upon great emergencies; and the said stones, so placed in the breast-plate, from the use they were put to, were called Urim, fires or lights; and Thummim, perfections or truth: § perfection and truth in the Scripture style being synonymous in sense,|| because what is perfected is truly done, neither false nor vain, nor yet unexecuted, but accomplished.

The primary notion of ἀλήθεια (truth), seems to be that of Revelation, or the discovery of a thing which, being hidden before, is no more so: τὸ μὴ λῆθον, is ἀληθὲς; that is true, which is no more hidden. And therefore

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* Gen. xli. 41, 42.
† Plin. N. Hist. Lib. xxxiii. c. 1.
‡ Num. xi. 25.
§ Exod. xxviii. 30.
|| Josh. xxiv. 14. *acc. to the original.*

Homer * calls the Egyptians ἀληθεῖς, upon the account of their skill in divination.

It is farther observable, that the *faculty of divination* was, by the heathens, called by the name of *light*, especially that which was ecstatical, and proceeding from possession. Jamblichus commonly calls it *light*;† in some places *flash by light*, and sometimes fire. The reason of their thus calling inspiration by the name of light, fire, flash, and the like, may be easily found in the authors of the theurgical science. For by the theurgical rites the dæmons, being invoked, did affect to appear with some antecedent flashes of fire or light.‡ And hence, because this adjunct of the ecstasy and presence of the dæmons was thought to be the cause of the inspiration §, the inspiration itself was called fire and light; which, because it moved and directed the prophet,‖ as the natural light of the luminaries directs men in the common offices of life; hence all government, as well as that which proceeds from oracles, is called light in the symbolical language, which was instituted in those times, and by those men who pretended to rule others by virtue of the power and direction which they had from the gods, communicated in oracles and inspirations by day, and in dreams.

Again, the ecstacies were attended with a very great heat in the bodies of the possessed, arising from the hurry of the animal spirits occasioned by the possession; so that the very first insult of it seemed like a flash of fire, and their bodies glowed as if they had been all on fire.¶

Inspiration therefore, for these reasons, was called *light*,

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* Homer. Odyss. δ. ver. 83.

† Jamblich. de Myst. § iii. c. 6, 7, 8, and elsewhere. See also Plut. de Defect. Orac. p. 291, 292.

‡ Jambl. de Myst. § ii. c. 7, 8. Virgil. Æn. Lib. iv. ver. 358. Pap. Stat. Theb. Lib. v. ver. 267. cum Not. Scholiast.

§ Jambl. de Myst. § iii. c. 7. ‖ Jambl. de Myst. § iii. c. 6.

¶ Vide Ammian. Marcell. Lib. xxi.

fire, and *heat*: and because they looked upon their divinations as able to reach truth, i. e. to foresee the future, therefore with them divinations, and particularly amongst the Egyptians, divinations by gems were lights and truth, Urim and Thummim.

But this being equivocal in them, and only pretended, is really true of God, whose ways are perfect; and therefore his oracles only are Urim and Thummim, as shewing things that shall certainly be perfected. What he predicts, or declares, or commands, is designed to enlighten men, and will certainly come to pass: so that when he gave his oracles or lights of direction to the Israelites, it was in order to bring to perfection all those counsels which he then discovered to them; and agreeable to what has been said is the style of the Sacred Writings. In them, the word, laws, judgment, or oracles of God, are very frequently compared to light and lamps; especially in the Psalms, as particularly Psa. cxix. 130.

Fire also, as well as light, signifies therein the Divine inspiration and oracles. Instead of the expression, "He shall baptize you with the Holy Ghost and with fire;"* it is elsewhere said only, "with the Holy Ghost:"† the Holy Ghost and fire signifying, by an hendyadis, that Christ would send to them that were baptized, the Holy Ghost, to give them the divine inspirations, and all the operations of the said Spirit, the chief of which was the prophetical light or fire.

At first, the descent of the Holy Ghost was accompanied with light or fire. Hence, says St. Paul, 1 Thess. v. 19, "Quench not the Spirit."

Christ also, as the Governor of the world, is the Light‡ thereof, and "the Way, the Truth, and the Life;"§ and he

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* Matt. iii. 11. Luke iii. 16.

† Mark i. 8. Acts i. 5, and xi. 16.

‡ John viii. 12. § John xiv. 6.

is Urim and Thummim, the Disposer of the oracles of God to guide and rule men, and to bring to perfection all the mystery of God, which is to bring men to eternal life.

From what has been said of the use of gems in the administration of justice, and in the delivering of oracles, it appears that gems may, upon the said accounts, be properly used as the symbols of government, and particularly as the symbols of the Divine oracles, especially such as are prophetical: both which they aptly represent upon the account of their light, brightness, and sparkling, by reason whereof they are frequently, by Pliny and other authors, styled lights and fires. Hence a saying of a Chinese king, "I have four ministers of state, who govern with great prudence the provinces I have committed to them: those are my precious stones; they can enlighten a thousand furlongs."*

All the Oriental Oneirocritics, in chap. cclviii., affirm that precious stones and pearls are the symbols of government; and the Indian, chap. cxlvii., expressly asserts; "That they are for the most part to be interpreted of the Divine oracles, and of the wisdom and knowledge of God."

Precious stones and pearls are also explained by the Egyptians and Persians in chap. ccxlviii. of riches and honour.

Further: gems are substances not only bright and glorious and the most valuable, but also the most permanent, insomuch that no other substance preserves its nature without decay like them, as hath been generally believed: and therefore, in relation to the Divine oracles, they denote consequently their permanency and constancy, and what exceeding value we ought to set upon them.† For which reason the symbols from gems are not used but about matters which are to be of a constant and long duration.

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* Moral. Conf. Lib. ii. p. 45.

† See Matt. xiii. 45.

Lastly, as gems are the symbols of God's oracles, of his will and commands; so by the colour of the gems may his will, or the disposition of his countenance, be known, whether for good or evil. Thus when God shewed himself, or at least the place of his standing, to Moses, Aaron, Nadab, and Abihu, and the Elders of Israel,* he stood upon a paved work of sapphire stone, and as it were the body of heaven in its clearness, i. e. he was resolved to shew himself constantly good and kind, and as pleasant as the serene sky. The LXX. have it "as serene and clear as the sight of the firmament above the clouds, not to be broken with any rain;" understanding by it, the wonderful kindness and fatherly affection of God towards them at that time; and this may be confirmed by the exposition of the colours of gems given by the Indian Interpreter in chap. ccxlvii., where he explains,

The *white colour*, of good will and favour; the *red*, of joy from success in war, and being a terror to enemies; the *blue*, of joy, from gentleness and moderation; the *green*, of great renown from constancy, faith, and piety.

It is also observable, that the Egyptians painted their god Κνηφ, whom they looked upon as the creator of the world, of a dark blue.† And Homer ‡ gives the epithet of *blue* to the eye-brow of Jupiter in granting a request, where the said epithet signifies the same as serene; blue being the colour of the serene sky.

[These ideas may throw some light on several passages in the Book of Revelation, particularly chap. iv. 4; xxi. 10, 18—21; see also Isa. liv. 11, 12.]

GIRDLE,§ the symbol of power, and strength, and defence, and honour. Thus in Job xii. 18, "He girdeth

* Exod. xxiv. 10.

† Euseb. Præp. Ev. Lib. iii. p. 69.

‡ Hom. Il. α. ver. 527.

§ "Symbols have sometimes a doubtful signification, whether it is *active* or *passive*. So that the one reflects internally upon the subject

their loins with a girdle," is explained to signify that God gives them their honour and strength to defend themselves and be obeyed: and in ver. 21, "He looseth the girdle of the strong," is explained by "he weakeneth the strength of the mighty." So Job xxx. 11, "because he hath loosed my cord, and afflicted me." The latter expression explains the former; *my cord* is יתרי; the same word signifies *excellency*.

The same signification is also collected from Is. xi. 5. In ch. xxii. 21, the prophet saith, "I will strengthen him with thy girdle, and I will commit thy government into his hand," where this latter expression appears to be synonymous to the former, as it often happens in the prophets.

Is. xxiii. 10, "There is no more girdle," is explained in the translation by strength. So in Is. xlv. 1, "I will loosen the loins of kings," signifies, I will take away their strength: so in the 5th verse, "I girded thee," signifies, I strengthened thee. And so in other places, *to gird* is the same as to strengthen, and to arm.* So in profane authors putting on of armour is expressed by girding.†

As to the Oneirocritics, they explain a girdle of the principal servant or keeper of the house, which is indeed the strength thereof. So say the Persian and Egyptian Interpreters, ch. ccxliv.

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acting, the other externally on the subject which is acted upon. Thus *armour* or a *breast-plate* is a symbol signifying an undaunted courage in the possessor; and on the other hand a great terror on them against whom he comes. You may, if you please, distinguish these two sorts of significations thus: the passive or internal signification is *primary*, and the other *reflected*, being a consequence of the former. Some symbols are found to be merely active, and others merely passive, and some to partake of both these qualities. These must be discovered by a discerning judgment upon a view of the circumstances."—*Daubuz's Discourse on the Symbolical Language.*

* 1 Sam. ii. 4; Ps. xviii. 39; lxv. 6; 2 Sam. xxii. 40, for which see Bochart. Can. Lib. ii. c. 12.

† Pausan. Bœot. p. 295. Hom. Il. β. ver. 478. λ. ver. 15. Serv. in Virgil. Æn. Lib. i. ver. 214; and Æn. ix. ver. 724.

Concerning a *golden girdle,* the Indian, Egyptian, and Persian say, "that the being girded with it signifies, that the person who so dreams shall arrive, in the middle of his age, to the greatest power and renown, and have a son to succeed him."

GLASS is a brittle material, and is therefore well adapted to signify a state not durable. Thus in the Indian Oneirocritic, c. cxiv., glass in general denotes a short-lived state. Upon which account Horace gives the epithet of glass to fame.*

Glass also, upon the account of its transparency, is used as a symbol expressive of beauty.† And in the poets, waters, fountains, rivers, or seas, are often compared to glass.‡

[GOAT. A *he-goat* is the symbol of the kingdom of Greece. Dan. viii. 5, 6, 7, 8, 21. Two centuries before the time of Daniel, the Macedonians were denominated *Egeadæ,* or the people of the goat; and they assumed *a goat* as their national ensign.]

GOLD is the symbol of the great value, and also duration, incorruptibility, and the strength of the subject to which it is applied.

Isaiah xiii. 12, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." See Lament. iv. 2. So vessels of gold, as being precious, are opposed to vessels of wood and earth, in 2 Tim. ii. 20.

Riches are the strength of a man,§ for power and riches go together, and are akin in the way of the world. And hence gold, symbolically, signifies power as well as riches.

Agreeable to this the Phœnicians represented their gods

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* Hor. Lib. ii. Sat. iii. ver. 222. † Hor. Lib. i. Od. xvii. ver. 20.
‡ Hor. Lib. iii. Od. xiii. ver. 1. Virg. Æn. Lib. vii. ver. 759.
§ Prov. xviii. 11.

with purses of gold as the symbol of their power.* Thus also *potens* is rich,† and *impotentia* poverty.‡

GRASS. See under TREES.

GRAVE. See under BURIAL.

GULPH (bottomless). See *Abyss*, under WATERS.

H.

[HAIL. A storm of hail signifies the incursion and assault of an enemy: and especially if they come from the north; the congealedness of this meteor bearing upon it the character of that quarter. Examples of this prophetic symbol we have in Isaiah, xxviii. 2: "Behold, the Lord hath a mighty and strong one, which, as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. Ch. xxx. 30, "And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hail-stones."

Achmetes (c. 191) says, if one dream that hail falls on a place, he may expect a thorough and sudden incursion of the enemy. But if he dream that the hail hurt the stems or stalks of the wheat, and barley, according as they are broken, in the same proportion will the slaughter of men be in that place by war.

Hail, by all the Oneirocritics, c. cxix., is interpreted, of inroads of enemies killing and destroying. It is used to the very same purpose in the Prophets:§ and by Pindar,|| and Demosthenes,¶ who compares the progress of king Philip to a storm of hail.

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* Suid. v. Ἑρμῆν. † Quintil. Institut. Orat. Lib. vi. c. 3.
‡ Terent. Adelph. Act. IV. Sc. iii. ver. 15, 16.
§ Isa. xxxii. 19; Ezek. xiii. 11, 13.
|| Pindar. Isthm. Od. vii. ¶ Demosth. Orat. de Cherrones.

[*A storm of thunder, lightning, hail, and overflowing rain,* says Sir Isaac Newton, is put for a tempest of war, descending from the heavens, and clouds politic. Rev. xvi. 18, 21.]

HAIR, according to the design of God, was given for honour to man.

White hair, or *hoary head,* is the symbol of the respect and honour due to the person that hath it. Levit. xix. 22, "Thou shalt rise up before the hoary head, and honour the face of the old man." And the wise man, Prov. xvi. 31, saith, "The hoary head is a crown of glory."

Hence we find in Dan. vii. 9, God takes upon him the title of Ancient of Days, עתיק יומין, παλαιὸς ἡμερῶν: the word עתיק signifying both old and strong, or powerful. So that this implies, that God is the Lord and Master of seasons, or the Ruler of the world.

The *hoary head* is therefore the symbol of authority, and dominion, and honour, ensuing thereupon. And to this the Indian Interpreter agrees in c. 20.

In general, long and beautiful hair signifies the same. So the Indian c. 20, the Persian, c. 21, and the Egyptian c. 22: and in c. 33, the Persian and Egyptian observe, that the hair of the head denotes power and riches. On the contrary, the loss or cutting of the hair signifies, according to the Indian, c. 30, in respect of a king, loss of honour, power, and dominion, and sudden death.

Both the Persian and Egyptian, c. 31, say, the shaving of the head denotes great affliction, poverty, and disgrace. Thus in Is. vii. 20, "the shaving the head, the hair of the feet and the beard, with a razor hired"—the king of Assyria—signifies the troubles, slaughter, and destruction, which was to be brought upon the Jews by the Assyrian king and his armies. Hence also in Jer. xlvii. 5, baldness is destruction.

The like may be collected out of the Arabian learning. For Hegiage Ben Josef,* having dreamed that he shaved

* Herbelot. tit. Meccah.

the head and beard of Abdallah, who was then proclaimed and confirmed caliph at Mecca, Abdolmelik, Abdollah's enemy, took this for a good omen, that Hegiage should overcome Abdallah, and therefore made him general of that expedition he undertook against him.

Hairs, as the hairs of women.—This may either denote the greatness, length, and fineness of the hair, the symbol of honour and authority ; or else, that the hair is tressed up and platted after the manner of women, as was the way of the Saracens ; and therefore those of the sect of Ali, to distinguish themselves, had not only a turban made after a particular fashion, but they also twisted their hair after a manner quite different from the rest of the Mussulmans.*

In this sense, hairs, as the hairs of women, is the symbol of luxury and lechery : and therefore tressing or platting the hair is in 1 Pet. iii. 3, 1 Tim. ii. 9, forbidden to the Christian women, as being the practice of the heathens,† and the dress of harlots,‡ and that of luxurious dames. § And not only in women, but also more particularly in men, is the said practice condemned in holy writ ; as 1 Cor. xi. 14, where the word Κόμη signifies hair studiously dressed,‖ as women are wont to do with theirs. Whence such persons were always accused of effeminacy.

HAND is the instrument of action, and according to the various uses it is employed about, is its signification to be determined.

Hand in general is the symbol of power and strength, and the right hand of the chiefest power and strength. And hence the Oneirocritics explain the hands of those immediate instruments of a man's power, which are his brethren and sons, or chief servants.¶

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* Herbelot. Tit. Ali. † Vid. Clem. Alex. Pæd. Lib. ii. c. 12.
‡ Id. Lib. iii. c. 11. p. 106.
§ Suid. v. Ἐγκεκοισυρωμένην, Aristoph. Nebul.
‖ Salmas. Dialog. de Coma.
¶ Oneir. c. 70, 71, 72, 73. Art. L. i.

To hold up by the right hand is the symbol of great protection and favour. Ps. xviii. 35.

The expression in Mark xvi. 19, "He sat at the right hand of God," is equivalent to the expression in Mark xiv. 63, "He sat at the right hand of power;" and signifies, that the Divine power and authority is communicated to Christ. So the right hand of fellowship, Gal. ii. 9, signifies a communication of the same power and authority.

To give the hands or hand, as to a master, is the token of submission and future obedience. Thus in 2 Chr. xxx. 8, the words in the original: "give the hand unto the Lord," signify, yield yourselves unto the Lord. The like phrase is used in Ps. lxviii. 31; Lament. v. 6. And thus in Horace, Epod. xvii. "to give hands," is to submit, or to yield one's self a slave, as it is explained by the commentator.

To lift up the right hand or hands to heaven, is the same as to give it or them to heaven; and was, therefore, as the sign of submission and obedience, anciently used in swearing.*

Marks also in the hands or wrists, were the tokens of servitude; the heathens being wont to imprint marks upon the hands of servants, and on such as devoted themselves to some false deity.† Thus in Zech. xiii. 6, the prophet ridicules, by an irony, those who, having by a mark in their hands dedicated themselves to some false god, shall at the time then mentioned be ashamed to own it, and pretend that it was done, not in honour of a false god, but by a master who so marked his servants. It was also the custom of the Roman generals, to cause the soldiers enrolled to receive a mark in their hands.

In the Oneirocritics, chap. cxxv., "the receiving of a golden mark," is a symbol of great affliction.

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* Gen. xiv. 22; Ex. vi. 8; Numb. xiv. 30; Deut. xxxii. 40; Ezek. xx. 5, 6; Dan. xii. 7.

† See Spencer de Leg. Hebr. Rit. L. ii. c. 14.

The right hand stretched out is the symbol of an immediate exertion or assistance of power, Exod. xv. 12.

The right hand, or *the hands laid on a person,* the symbol of a conveyance of blessings,* strength,† and power or authority.‡ So

The *hand of God* upon a prophet signifies the immediate operation of God or his holy Spirit upon the soul and body of the prophet; as in 1 Kings xviii. 46; 2 Kings iii. 15; Ezek. i. 3; iii. 22; viii. 1.

As the hand, so also does the finger of God denote his power or spirit. Thus when our Saviour says of himself, that he cast out devils with the finger of God,§ this is said by another evangelist to be done by the Spirit of God.‖ Whereby is denoted that our Saviour had the very power and Spirit of God whereby at his bare command the devils left the possessed: whereas the sons of the Jews could not cast out devils at their bare command, but by invocation of the name of God.

Thus in Exod. viii. 19, the finger of God is a work which none but God could perform. And thus the expression, in Exod. xxxi. 18, of the two tables being written with the finger of God, seems to denote that letters were then first given—that the giving of them was a work of God's design and contrivance, so proper to him as not to be done by any other.

[*The shaking of God's hand,* denotes the manifestation of his power in the execution of his judgments, as in Isa. xi. 15: "With his mighty wind shall he shake his hand over the river," &c., chaps. xiii. 2; xix. 16; Zech. ii. 9.

The hand lifted up above enemies signifies their being brought into a prostrate condition, Mic. v. 9.

God's great power is represented by his *finger,* his greater by his *hand,* his greatest by his *arm.*¶ The production of lice was by the finger of God, Exod. viii. 19; his

* Gen. xlviii. 14—20.
† Dan. x. 10.
‡ Num. xxvii. 18.
§ Luke xi. 20.
‖ Matt. xii. 28.
¶ Grotius.

other miracles in Egypt were wrought by his hand, chap. iii. 20; the destruction of Pharaoh and his host, in the Red Sea, by his arm, chap. xv. 6.]

God declares that he wrote the Commandments that Moses might teach them.* But what need was there for God to write them himself, if the invention of letters for the sound of words had been before known, especially after the breach of the first tables, made of a very precious substance, when Moses might as well have written the decalogue himself, as have furnished the second stones?

The invention of expressing sounds articulate by characters, seems to exceed the reach of human wit; and it has been observed and proved by many learned men, that the characters or letters of all nations, which represent only sounds or words, are derived from the Mosaical; and Eupolemus, an ancient Jewish historian, cited by Clemens Alexandrinus,† and Eusebius,‡ says, "That Moses was the first wise man who taught first the art of grammar or writing to the Jews; that the Phœnicians received it from them, and the Greeks from the Phœnicians."

But however, though the finger of God, in this place of Exodus, should not relate to the giving of letters not before known, yet it proves that the law was given by God, and that the writing of it was his peculiar work done by no other than God, or at least at his command.

Lastly, from the hands being the symbol of power, the Egyptian priests in their processions had each in his hand a symbol of his particular office: for an instance of which, see under RAIN.

HARPS, or guitars,§ are constantly in the Holy Scriptures instruments of joy.

Harps of God are either an Hebraism, to shew their

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* Exod. xxiv. 12.

† Clem. Alex. Strom L. 1, p. 148..

‡ Euseb. Præp. Evang. L. ix. p. 252.

§ Gen. xxxi. 27; Psa. lxxxi. 2; Isa. xxiv. 8; Job xxx. 31.

excellency, as the addition of God often signifies the most excellent things in their kind, being in the Scriptures said to be of God, as a prince of God,* the mountains of God,† the cedars of God,‡ and the like. Or else harps given as from God; or harps of God may be harps used in the service of God, in opposition to harps common and profane; as the instruments of music, in the service of the temple, were called the musical instruments of God,§ and instruments of music of the Lord.‖

HARVEST, in several places of Scripture, denotes some destroying judgment, by which people fall as corn by the scythe. It is thus used in Isa. xvii. 5; Jer. li. 33; Joel iii. 13.

Homer ¶ compares men falling thick in battle, to corn falling in ranks in the harvest.

The Indian Oneirocritic says, "If a king dream that he sees harvest reaped in his own country, he will soon hear of a slaughter of his people."

This metaphor of reaping or mowing, is also used in most authors to signify an excision or utter destruction of the subject. So Horace ** and Virgil †† have used it. And in Homer,‡‡ mowing is a symbol of war; the straw signifies the slain, and the crop or corn, those that escape.

Harvest, upon the account of the corn gathered and laid up, is sometimes used in a good sense. Thus in Matt. ix. 37, Luke x. 2, the raising of the Christian church is by our Saviour compared to a harvest. And the labourers or reapers are the preachers of the Word, and their scythe their preaching of it. See also John iv. 35. And

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* Gen. xxiii. 6, *in the Original.* † Psa. xxxvi. 6, *acc. to the Or.*
‡ Psa. lxxx. 11, *in the Original.*
§ 1 Chron. xvi. 42. ‖ 2 Chron. vii. 6. ¶ Il. λ. ver. 67, &c.
** Hor. L. iv. Od. 14, ver. 31, 32. †† Virgil. Æn. L. x. ver. 513.
‡‡ Hom. Il. τ. ver. 221, &c.

so in Jer. viii. 20, "The harvest is past, the summer is ended, and we are not saved," i. e. the time in which we expected to be saved is past.

Lastly, harvest, upon the account of the separation of the corn from the earth or stubble, is used in Matt. xiii. 30, as the symbol of the end of the world: when the good are to be separated from the bad, in order for the one to be preserved as corn, and the other to be destroyed as chaff.

[According to Bishop Horsley, in Scripture the harvest is always the in-gathering of the objects of God's final mercy, Rev. xiv. 15, 16; Matt. xiii. 30; Mark iv. 29; Hos. vi. 11. "The vintage," he observes, "is always an image of the season of judgment; but the harvest of the in-gathering of the objects of God's final mercy. I am not aware that a single unexceptionable instance is to be found in which the harvest is a type of judgment. In Rev. xiv. 15, 16, 'The sickle is thrust into the ripe harvest, and the earth is reaped;' i. e. the elect are gathered from the four winds of heaven. The wheat of God is gathered into his barn, Matt. xiii. 20. After this reaping of the earth, the sickle is applied to the clusters of the vine, and they are cast into the great wine-press of the wrath of God, Rev. xiv. 18—20. This is judgment. In Joel iii. 13, the ripe harvest is the harvest of the vine; i. e. the grapes fit for gathering, as appears from the context. In Jer. li. 33, the act of thrashing the corn upon the floor, not the harvest, is the image of judgment. It is true, the burning of the tares in our Saviour's parable, Matt. xiii., is a work of judgment, and of the time of harvest, previous to the binding of the sheaves. But it is an accidental adjunct of the business, not the harvest itself. I believe the harvest is never primarily, and in itself, an image of vengeance." *]

To HATE. See To Love.

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* See Horsley on Hosea vi. 11.

HEAD, in general, as being the governing part of man, always implies rule: and therefore the symbols about the head must shew the qualities and extent of the power to rule. Accordingly, diadems, *διάδημα*, are constantly the symbols of an imperial or autocratorical power,* extending itself upon all sorts of power, civil and ecclesiastical; [as in Rev. xiii. 1, "Upon the horns ten *diadems*;" and chap. xix. 12: "On his head many *diadems*."]

Στέφανοι, translated crowns, are symbols of an inferior feudatory or delegated power; so that there is the same difference between them and diadems, as there is between a royal or imperial crown, and a coronet. [In Scripture it is the symbol of the spiritual victory and glory of the saints; as in 2 Tim. iv. 8; Rev. ii. 10, and iv. 4.]

The crown or coronet is by the Indian Interpreter, c. 247, explained of the second person to the king, or the prime minister of state. So that the crown or coronet is the symbol of judicial power and dominion inferior to the supreme. It is also the symbol of victory and reward; it being customary for conquerors to be crowned.

The head of a people signifies their king or chief governor; *the heads of a people* their princes or magistrates.

When a body politic comes under the symbol of an animal, and is so considered as one body, the head thereof by the rule of analogy is its capital city. Thus in Isa. vii. 8, 9, a *capital city* is a head, and taken for all the territories belonging to it. And the Roman authors † affected to call Rome the head of the world. By the same rule, cities, inferior to the general head, are themselves capital cities, and therefore heads to their respective provinces.

To have a great head portends principality and empire.‡

For the *hair of the head*, see HAIR.

* See Hesychius in voc. Διάδημα. Barn. Brisson. de Regno Persico L. i. 7. 33, 34.

† Ovid. Met. L. xv. ver. 435. T. Liv. Hist. L. xxi. c. 30. Plin. N. Hist. L. iii. c. 5. Val. Max. L. viii. c. 14.

‡ Artem. L. i. c. 18.

HEAT (scorching) in Isa. xlix. 10, and so in Rev. vii. 16, is a burning wind frequent in the deserts of Arabia. It comes with such hot, fiery, poisonous puffs, as that it strikes men dead very suddenly. Tavernier * saith that when a man is struck dead by it, if you thereupon touch his flesh it feels like a slimy fat, and if you take hold of a limb, it will immediately come clear off, as if the party had been dead some months before.

It is highly probable that this was the instrument wherewith God sometimes plagued the Israelites, and killed them so suddenly.

The ninety-first Psalm, which begins with mentioning God's protection, describes the plague as arrows: as indeed in those winds there are observed flashes of fire. And therefore, in Numb. xiii. 3, the place in which the plague was received, is for that reason called Taberah, i. e. a burning.

Hence a plague is called דבר, as a desert is called מדבר because those winds came from the desert, and were real plagues; and were also called קדים, from קדם the East, or Arabia, where the deserts were, from whence those plague winds came.

When this dreadful wind surprises men abroad, there is no way to escape present death but one, which is, as Tavernier observes from his own experience, by lying flat on the ground, and wrapping themselves very close with their cloaks, tents, or the like.

This hot wind, when used as a symbol, signifies the fire of persecution, or else some prodigious wars which destroy men: wind (as will appear afterwards) signifying war; and fire, or scorching heat, signifying persecution and destruction.

So in Matt. xiii. 6, 21, and Luke viii. 6, 13, heat is tribulation, temptation, or persecution; and in 1 Pet. iv. 12, burning tends to temptation.

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* See Tavernier's Pers. Trav. L. v. c. 23.

A gentle heat of the sun, signifies, according to the oriental Oneirocritics, c. 167, the favour and bounty of the prince; but *great heat,* punishment, and proportionable to the greatness of the heat.

Hence the burning of the heavens is a portentum explained in Livy,* of slaughter.

And thus Psa. cxxi. 6, "The sun shall not smite thee by day, nor the moon by night," is in the next verse explained thus: "The Lord shall preserve thee from all evil; he shall preserve thy soul."

The scorching heat of the sun, denotes also vexatious wars, persecutions, and troubles inflicted by kings.

HEAVEN. According to the ancients, agreeably to whose ideas of things the symbolic language and character were fashioned, there is a threefold world, and therefore a threefold heaven: the *invisible,* the *visible,* and the *political;* which last may be either civil or ecclesiastical.

Wherever the scene is laid, *heaven* signifies, symbolically, the ruling power or government; that is, the whole assembly of the ruling powers, which, in respect of the subjects or earth, are a political heaven, being over and ruling the subjects, as the natural heaven stands over and rules the earth: so that according to the subject is the term to be limited; and therefore Artemidorus, writing in the times of the Roman emperors, makes the country of Italy to be heaven. As heaven,† says he, is the abode of gods, so is Italy of kings.

In Æschylus,‡ one of the seven heroes, who carried in the ensigns or symbols of their shields, the prospect of their designs to overthrow the city of Thebes, and the government of Eteocles, hath therein a heaven burnt by the stars about it.

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* Liv. Hist. L. iii. c. 5.

† Art. Lib. ii. c. 73.

‡ Æsch. Septem. c. Theb. ver. 393.

In the Oneirocritics heaven is explained of kings or dominion. In chap. clxii. all of them agree in this: "If a king dreams that he is raised up to the starry heaven, it denotes that he shall obtain a greater height and renown than other kings: if he dreams that upon his ascent he sits down in heaven, it denotes that he shall rule over a greater kingdom than he already has.

Heaven thus signifying the ruling powers, the Chinese call their monarch Tiencu,* the son of heaven; meaning thereby the most powerful monarch. And thus in Matt. xxiv. 30, Heaven is synonymous to powers and glory; and in the words of our Saviour just going before, "the powers of the heavens shall be shaken," it is easy to conceive that he meant the kingdoms of the world should be overthrown to submit to his kingdom.

Any government is a world; and therefore in Isa. li. 15, 16, heaven and earth signify a political universe, a kingdom or polity; the words are, "I am the Lord thy God, that divided the sea, whose waves roared; the Lord of hosts is my name; and I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I might *plant the heavens*, and *lay the foundations of the earth*, and say unto Sion, Thou art my people:" that is to say, that I might make them that were but scattered persons and slaves in Egypt before, a kingdom or polity, to be governed by their own laws and magistrates. (See p. 101.) Thus also in the same prophet, chap. lxv. 17, a new heaven and a new earth, signify a new government, new kingdom, new people.

A door opened in heaven, signifies the beginning of a new kind of government.

To ascend up into heaven, as was before shewn from the Oneirocritics, signifies to be in full power, to obtain rule

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* See Herbelot on this Title.

and dominion. And thus is the symbol to be understood in Isa. xiv. 13, 14, where the words of the king of Babylon, meaning to subdue all the world, are "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most High."

To descend from heaven, signifies, symbolically, to act by a commission from heaven. And thus our Saviour uses the word *descending*, John i. 51, in speaking of the angels acting by Divine commission, at the command of the Son of man.

To fall from heaven, signifies to lose power and authority, to be deprived of the power to govern; to revolt or apostatize.

For *Fire from Heaven*, see under FIRE.

Heaven opened. The natural heaven being the symbol of the governing part of the political world, a new face in the natural represents a new face in the political. Or the heaven may be said to be opened when the day appears, and consequently shut when night comes, as appears from Virgil.* And thus the Scripture, in a poetical manner, speaks of the doors of heaven, Psa. lxxviii. 23: "Of the heaven being shut," 1 Kings viii. 35; and in Ezekiel i. 1, the heaven is said to be opened.

Host of heaven (Gen. ii. 1), signifies the sun, moon, and stars, under the symbol of an army; in which the sun is considered as the king, the moon as his vicegerent or prime minister in dignity, the stars and planets as their attendants; and the constellations, as the battalions and squadrons of the army drawn up in order, that they may concur with their leaders to execute the designs and commands of the sovereign. And thus, according to this

* Vid. Virgil. Æn. Lib. x. ver. 1, cum not. Serv.

notion, it is said, in the song of Deborah, "The stars in their courses fought against Sisera."*

Midst of heaven may be the air, or the region between heaven and earth.

In an ecclesiastical view, heaven may denote the true church; earth the idolatrous. And then the air, as the midst of heaven, may be the symbol of such professors of Christianity, as are neither idolatrous nor yet true Christians, being such as are lukewarm, and destitute of a faith producing good works.

In a political view, the heaven may represent the visible supreme powers of the world, the earth the common subjects of those powers; and then the air, as the midst of heaven, will be the symbol of inferior rulers, who are placed between the supreme governors and the lowest of the subjects. Thus, as in the natural world, the air is the medium through which the heat and light of the sun is conveyed to the earth; so inferior ruling powers are those through whom justice is distributed to the meanest of the people.

Again, the air, as the midst of heaven, may be considered in another view, as the middle station betwixt the corrupted earth, and the throne of God in heaven. And in this sense the air is the proper place where God's threatenings and imminent judgments against the impenitent inhabitants of the earth should be denounced, to denote, at the same time, God's forbearance and readiness to punish.

Thus in 1 Chron. xxi. 16, it is said that David saw the angel of the Lord stand between the earth and the heaven, as he was just going to destroy Jerusalem with the pestilence, which vision was exhibited to David, that he might have time and occasion to put up prayers for the city which was going to be destroyed by that plague: so that the hovering of the angel was to shew that there was room to pray for mercy, just as God was going to inflict the

* Judges v. 20.

punishment. It was not fallen as yet upon the earth; it had not as yet done any execution.

["' *To stretch out the heavens,* and *lay the foundations of the earth*' (Isa. li. 16) may be an image generally signifying the execution of the greatest purposes of providence. Perhaps "the heavens" may denote hierarchies or religious establishments, and "the earth" secular governments. And under the image of "extending the heavens, and setting the earth on its foundations," the Holy Spirit may describe a new and improved face both of religion and civil government, as the ultimate effect of Christianity in the latter ages. Certainly not religion only, but civil government also, has already received great improvement from Christianity; but the improvement will at last be inconceivably greater and universal. And whenever this phrase of "stretching out the heavens, and laying the foundations of the earth," is applied by the prophets to things clearly future, and yet clearly previous to the general judgment, I apprehend it denotes those great changes for the better, in ecclesiastical and civil politics, in religion and morals, which are to take place in the very last period of the church on earth; not without allusion to that physical improvement of the system of the material world, which seems in some places to be literally predicted. I cannot believe, with Vitringa, that any thing that has yet taken place answers to the full meaning of that astonishing image. It is true that the prophets often confound the ends of things with their beginnings. But if the first promulgation of the Gospel be ever described under the image of a new-making of the whole external world, which with the highest reverence for the authority of the learned and judicious Vitringa, I as yet believe not, it must be so described, not simply in itself, but with a view to its ultimate effect. The establishment of the Christian religion in the Roman empire, by Constantine,

was a further step indeed towards the ultimate effect; but still falls short of the grandeur of the image. Which being indeed of all images the greatest that the human mind can apprehend, must be applicable to that which it represents, whatever it may be, only in its highest and most finished state."—*Bishop Horsley.*]

HORNS, the symbols of power, exerted by strength of arms; because such beasts as have horns make use of them as their arms.

As the symbol of strength they are used in Psa. xviii. 2; and in Horace,* Ovid,† and Claudian.‡

They are also used to denote the regal power; and when they are distinguished by number, they signify so many monarchies. Thus horn signifies a monarchy, in Jer. xlviii. 25; and in Zech. i. 18, &c., the four horns are the four great monarchies which had each of them subdued the Jews. See also Dan. viii. 20—22.

The horn of David, in Psa. cxxxii. 18, is explained by the Targum of a glorious king to arise out of the house of David.

It appears, from Valerius Maximus,§ that the ancient Romans understood horns as the symbol of regal government; and the images of the gods, kings, and heroes, among the heathen, were adorned with horns as a mark of their royalty and power.‖ Agreeably to this the Oneirocritics explain the horn of great power, riches, and dignity.¶

Horns upon a wild beast are not only expressive of powers, but also of such powers as are tyrannical, ravenous, and at enmity with God and his saints, as in Daniel, chap. viii.

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* Hor. Lib. iii. Od. 21, & Epod. 6. † Ovid. Met. Lib. viii. fin.
‡ Claud. de B. Get. ver. 603. § Val. M. Lib. v. c. 6. § 3.
‖ Potter's Antiquities of Greece, Vol. i. p. 193.
¶ Oneir. c. 82, 83, 238, 239, and 242.

[The *size of a horn* denotes its intrinsical, physical power, Dan. viii. 5; the smallness of the anomalous horn of the fourth beast, Dan. vii. 8, indicates that its physical power is small, compared with that of the other horns: its "eyes like a man," are expressive of its policy and cunning; and its "mouth speaking great things," denotes its pretensions.]

Horns of an altar. An altar, both among the Jews and the heathen, was an asylum or sanctuary for such persons as fled to it for refuge.

By Exod. xxi. 14, it appears that the altar of Holocausts was, to the Jews, an asylum for crimes undesignedly committed.

As to the practice of the heathen, in this respect, the proofs are very copious.* Whole tragedies of Æschylus, Sophocles, and Euripides are grounded thereupon. And the sanctuary of the altar was held so sacred and inviolable, that Æschylus, in one place, amongst others, saith, "That an altar was stronger than a tower—that it was an invincible shield."† And thus Homer (when the Trojans, headed by Hector, were just ready to destroy the Greeks in their camp, and to burn their ships, and Agamemnon had thereupon prayed that Jupiter would protect them from utter ruin) makes Jupiter to have sent this omen. An eagle brings a fawn, and throws him upon Jupiter's altar, where the fawn represents the frighted Greeks, who, being driven by Hector, should at last find an asylum under Jupiter's protection: and so the Greeks understood it; they thereupon recovering their courage, and renewing the charge.‡ But farther, those who fled to the altar for protection took hold of the horns thereof.

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* See the Grecian antiquities before cited, Vol. i., from page 198 to 204.

† Æschyl. Suppl. ver. 198.

‡ Hom. Il. Lib. viii. ver. 245, &c.

Thus Adonijah fearing Solomon, 1 Kings i. 50, arose and went and caught hold on the horns of the altar. So likewise Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar, 1 Kings ii. 28; but because he was guilty of wilful murder, he was slain according to the law, Exod. xxi. 14.

In like manner, the heathens, when they fled for protection, or implored the help of their gods, were wont to take hold of the horns of their altars.*

Farther, the altars were looked upon as the tables of the gods,† and therefore he who had caught hold on the altar was looked upon as one who was received into friendship with the god to whom it was dedicated, and therefore as one who was not to be punished by man.

Upon these accounts the horns of the altar are the symbol of the Divine protection, and therefore when the prophet Amos, ch. iii. 14, says—"And the horns of the altar shall be cut off, and fall to the ground,"—the meaning is, that there shall be no more atonements made thereupon; the asylum or sanctuary thereof shall no more stand.

HORSE. The horse was of old used only for warlike expeditions, and not barely to ride, draw, and drudge, as it is now practised with us. Hence in that noble description of the horse, in the book of Job,‡ there is no notice taken of any quality of his but what relates to war. So that the horse is the symbol of *war and conquest*. And therefore, when the prophet Zechariah, ch. x. 3, saith, "that God hath made Judah as his goodly horse in the battle," the meaning is, that he will make them conquerors over his enemies, glorious and successful.

Thus in Ps. xlv. 5, רכב *to ride*, is turned in the LXX by *βασιλεύειν*, *to reign*. And in several other places, *to ride*,

* See Servius in Virgil, L. vi. ver. 124, and the before named Antiquities of Greece, Vol. i. p. 193.

† See the before mentioned Grecian Antiquities, Vol. i. c. 2. p. 202.

‡ Job xxxix. 18—25.

signifies to have dominion.* Agreeably to this, the Oneirocritics say,† "that if any one dreams that he rides upon a generous horse, it denotes that he shall obtain dignity, fame, authority, prosperity, and a good name among the people; in short, all such things which may accrue to a man by good success in martial affairs." And hence, from the horse's being the instrument of conquest, and therefore the symbol of the dignity, fame, power, prosperity, and success he causes, when Carthage was founded, and a horse's head was dug up by the workmen, the soothsayers gave out that the city would be warlike and powerful.‡

As a horse is a warlike, so he is also a swift creature, and is therefore not only the symbol of conquest, but also of the speediness of it.§

If the colour of the horse be given, it must be particularly considered. *White* is the symbol of joy, felicity, and prosperity. And therefore white horses were used by conquerors on their days of triumph.|| And it was, and still is, the custom of the Eastern nations to ride on white horses at the marriage cavalcade.¶ White horses were also looked upon by the ancients as the swiftest.** By a white horse, therefore, all the good significations of a horse in general are greatly enhanced. And therefore a white horse, in proportion to the capacity and quality of his rider, is the symbol of a very speedy and great advancement, and the certain prognostic of great joy and triumph upon that account.

For *the rest of the Colours,* see under COLOUR.

To ride armed.—For a prince to dream that he rides

* Deut. xxxii. 13; Ps. lxvi. 12; Is. lviii. 14.

† The Indian, c. 152: the rest, c. 233.

‡ Justin. Hist. L. xviii. c. 5.

§ Joel ii. 4; Hab. i. 8; Jer. iv. 13.

|| Virgil. Æn. Pompon. Læt. in the triumph of Dioclesian and Maximian. Ovid de Arte Amandi, L. i. ver. 214.

¶ Cassiod. Var. L. i. Ep. i.

** Hor. L. i Sat. vii. ver. 8. Virgil. Æn. L. xii. ver. 84.

armed, denotes, according to the Persian and Egyptian, in ch. clvi., that he shall overcome his enemies, and obtain great renown in war.

For the *tail of a horse,* see under TAIL.

HOUSE. *To build an house,* is, in the Hebrew style, to settle a family: to make one prosper. So in Exod. i. 21, "he built them houses," signifies that they flourished and prospered. The same phrase occurs in 1 Sam. ii. 35; 2 Sam. vii. 27; 1 Kings xi. 38. And so in Euripides,* "Wisdom is immoveable, and keeps together a house,"— an expression found in Solomon, Prov. ix. 1, to the very same purpose. And therefore, in the symbolical language, houses, palaces, and sons mutually explain each other.

Thus, according to the Persian and Egyptian Interpreters, ch. cxlviii.: "If a king dreams that he orders a new palace to be built for his habitation and it be finished, it denotes that he shall beget a son and heir:" children, or rather sons, being the settlement of a house or family.

HUNGER and THIRST, the symbols of affliction. Thus in Deut. viii. 3, it is said, "he humbled thee, and suffered thee to hunger," where the latter is the instrument of the former. So Deut. xxxii. 24, "they shall be burnt with hunger;" i. e. shall be tormented or afflicted. So *to fast* is often called to *afflict one's soul;* as in Lev. xvi. 29, 31; Is. lviii. 5.

In Aristophanes, hunger is proverbially used for great misery.† See 1 Cor. iv. 11; 2 Cor. xi. 27; Phil. iv. 12.

By several expressions of our Saviour, "to hunger and thirst," signify to be in want of hearing God's Word; that is, to be hindered by persecution from worshipping God in peace. See Ps. xxiii; Ecclus. xxiv. 19; John iv. 13, 14; vi. 35.

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* Eurip. Bacch. 389.

† Arist. Avib.

I.

INCENSE, in the Mosaical Service, was made out of four sorts of aromatics, as they are named in Exod. xxx. 34, *stactæ, onycha, galbanum,* and *frankincense.*

The use of this composition was twofold. The first was by the pleasantness of the smell to draw the favour of God, as it were to make him cheerful, and more willing to hear the petitions that, at the time of its being by fire offered, were made to him. As indeed everything that was burnt in the service of the tabernacle was for that intent. If it was accepted, it was called a "sweet savour;" if on the contrary, "a stink in the nostrils," Lev. xxvi. 31, or "stinking savour," Eccles. x. 1; Joel ii. 10; Ephes. v. 2; and Lev. iii. 5, 16. The other use was by the smoke thereof to make a kind of covering to take away the sins from the sight of God, and thereby to favour the expiation: for to expiate and to cover are notions akin in the Hebrew language. Lev. xvi. 13.

Thus was it in the Mosaical dispensation, when men were kept at a great distance from the presence of God; who being their king was attended and served after the manner of monarchs. Now as these, when received by their subjects, are treated with cheer and perfumes, according to the Oriental manner; so must God be treated.

For these reasons, prayers or petitions being always received through the cloud of incense, the incense is become the symbol of prayers. From hence it comes, that many expressions used concerning prayers are borrowed from the use and offering of incense, and other sacrifices, to which they were always joined.*

So because עלה signifies both to ascend, and to light or

* See Mede's Christian Sacrifice, ch. vi.

burn, and עולה, both an ascent, and holocaust or burnt-offering; therefore it is said, Acts x. 4, that "Prayers and alms ascend before God." So likewise, because the little portions of an offering, which are thrown into the fire, are called a memorial, therefore there is added in the same place ἀνέβησαν εἰς μνημόσυνον, (that they ascended up for a memorial.) So the Psalmist, Ps. cxlii. 2, saith, "Let my prayer be directed as incense before thee."

In the Oneirocritics incense is the symbol of favour and good fame. So the Persian, ch. clxix: "If any one dreams that he offers incense in the inner part of a temple, it denotes that in proportion to the fragrancy of the smell, he shall obtain a good character and power and authority from his prince."

To incense men with a censer, signifies, according to the Indian, ch. xxviii. to speak harsh words, but sweet at the same time, or profitable to them—the harshness being signified by the fire, and the sweetness by the incense.

IRON, the symbol of strength, patience, and constancy. So in Jer. i. 18: "I have made thee this day a defenced city, an iron pillar."

In general iron is taken in ill part, for stubborn, cruel, or hard. Thus in Isa. xlviii. 4: "Thy neck is an iron sinew, and thy brow brass." So Jer. vi. 28, of the rebellious Jews, "they are brass and iron." And in Jer. xvii. 1, "the sin of Judah is written with a pen of iron:"—never to go out of their heart, nor to be expiated, as the following words imply.

In Lev. xxvi. 9, *a heaven of iron* signifies hard times, either on the account of scarcity or tyranny.

In Deut. xxviii. 33, *earth of iron* is an unfruitful land.

So in Jer. xxviii. 13, 14, *yokes of iron*, signify grievous bondage. And 1 Kings xxii. 11, the false prophet Zedekiah, who made himself horns of iron, meant by that symbol to shew, that the king of Israel should have irresistible power. And a rod of iron signifies a severe and

harsh government. [Mic. iv. 13, the Lord promises to make the *horn* of the daughter of Zion *iron;* i. e. to indue her with irresistible power for the destruction of her enemies.]

To dream of being changed into iron, denotes, says Artem. L. i. 53, lasting misery and troubles.

When the poet Statius describes the palace of Mars, to shew the mischief of war,* he makes it all of iron: so in the oracle about the bones of Orestes in Herodotus,† and Pausanias,‡ the anvil and hammer are expressed by πῆμ᾽ ἐπὶ πήματι κεῖται, (mischief upon mischief): because, saith the one, iron was invented to do mischief; the other, because arms of iron were invented to that end. So that iron and mischief are in this oracle synonymous.

In Horace,§ *iron troops* are bold, hardy, mischievous enemies.

ISLAND, or אי, in the Hebrew tongue, is such a place to which men went by sea from Judea; whence Europe is in Holy Scripture called the Islands of the Sea: so in Isa. xx. 6, the land of Cush, or Ethiopia, seems to be called an island, because the Israelites went to it by sea from Eziongeber. And indeed any place or haven to which ships resorted, was by them called an island.

Thus the city of Tyre,‖ as it was in ancient times, comes under the name of the Isle in Isa. xxiii. 2, 6, though seated only near the sea; and the Tyrians, under the name of the Inhabitants of the Isle, and at the same time of merchants; and their city, the merchant city, ver. 3, 11. And because the Hebrews looked upon islands as places of merchandise, to which men went to traffic and fetch riches; hence it comes, that an island, in their notion, is akin to Mart-Town, a rich trading populous city, a place

* Pap. Stat. Theb. L. vii. ver. 43. † Herodot. L. i. c. 67.
‡ Pausan Lacon. p. 83. Stephan. de Urbib. Voc. Τεγέα.
§ Hor. L. iv. Od. 14, ver. 29, 30.
‖ Vid. Jac. Perizon. Orig. Babyl. c. vi.

from whence riches are brought. Thus in Ezek. xxvii. 3, Tyre also is called a mart, ἐμπόριον, of the people from many islands. And the whole chapter, together with the Targum, is a plain proof of this, especially the 15th verse, where it is said, "many isles were the merchandise of thine hand." So in Isa. lx. 9, islands and ships are mentioned, in order to produce and bring silver and gold.

For this very reason, as will be shewn in its proper place, ships are the symbols of profit and riches.

Thus in Isa. xxiii. 2, they that travel over sea, and merchants, are synonymous; the Hebrew סחר, and the Greek Ἔμπορος, signifying both; because so called from their passing to and fro: so that an island is a place of trade, to which and from whence are brought over sea in ships all kinds of merchandise and riches: because the sea and rivers afford the conveniency of trading from one place to another, and thereby enrich all the country. Whence in Euripides* μέγας πλούτου λιμὴν, a great haven of riches, signifies a great revenue.

Upon the whole, an island being thus, in the notion of the Hebrews, a place sitting near the sea, convenient for merchandise, and flowing with riches by all kind of trade, symbolically signifies the riches, revenues, places, or ways of trading, and treasures of the matter about which the symbol is employed. In the same manner as we may say now of the kingdoms of Spain, Britain, and others, that the American plantations, which are islands to them all in the Hebrew style, are the riches and revenues of those kingdoms, because their trade and riches are fetched from thence. And the waters or seas, the merchants, and islands to which they resort, are as a crop or revenue to the city where they come.

Thus in Isa. xxiii. 3, the prophet, speaking of Tyre, which is before called the Isle by way of excellency, adds, "And by great waters the seed of Sihor, the harvest

* Eur. Orest. ver. 1077.

of the river, is her revenue, and she is a mart of nations; where the meaning seems plainly to be this: the merchants, by their sea-trade, sow as it were their seed in the waters for increase, and the revenues arising by the waters are as her harvest; he compares their sea-trade to the overflowing of the Sihor, or Nile, and saith it brings them riches, as the Nile to the Egyptians by his fertility. The LXX. *ἐν ὕδατι πολλῷ, σπέρμα μεταβόλων, ὡς ἀμητοῦ εἰσφερομένου, οἱ μεταβολοι τῶν ἐθνῶν.* They seem to have taken שחר, instead of, or as סחר merchants. See Schindler. According to them the place is thus to be taken: "The seed of merchants are as thrown in many waters; the merchants of the nations are as a crop brought in." Or thus: "In many waters is the seed of merchants; they are as a crop to the place where they resort." Which is just as Tully argues: "Quasi quædam prædia populi Rom. sunt vectigalia nostra, atque provinciæ."*

K.

KEY signifies power and trust committed. It denotes power either to stop the action or to exert it, according to the circumstances.

So *the keys of the kingdom of heaven*, Matt. xvi. 19, signify the power to admit into that state, and to confer the graces and benefits thereof. So in Luke xi. 52, *the key of knowledge*, signifies the power of attaining to knowledge, the means of getting knowledge; and, according to the same analogy, *to open the Scriptures*, Luke xxiv. 32, is to shew the true meaning of them, whereby others may understand them. So in Isa. xxii. 22, *the keys of David*, signifies the power to rule; and so the Targum hath there *dominium*.

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* M. T. Cic. in Verr. L. ii. p. 239.

Thus the heathen, to denote the government of Pluto, and the rest of the infernal gods, assigned to them the keys of the infernal pits.* And therefore Pluto and Proserpine were represented with keys in their hands.† So Silence, which is inactivity, is represented by a golden key on the tongue in Sophocles.‡ And so in the Arabian writers, Soliman Ben Abddalmalek had the name or title of Meftah Alkhair, the key of goodness, because he had set at liberty all the wretches in prison, and done good to all his subjects.§

[*Keys* are, in Rev. i. 18, the symbols of Christ's power over *Hades*, the place of separate spirits, and the *grave*. Hence Christ saith, Matt. xvi. 18, that the *gates* of Hades, i. e. death, shall not prevail against his church.]

To KILL, or SLAY, is to be explained according to the nature of the subject spoken of.

To kill men, is utterly to destroy them.

To kill a kingdom, is to destroy utterly the power it had to act as such : for acting and living are analogical to each other.|| And government is the life of the commonwealth. And therefore as long as the commonwealth can perform the actions of government, so long it lives; if they are stopped, that life dies.

KING signifies the possessor of the supreme power, let it be lodged in one or more persons.¶ It also frequently signifies a succession of kings. And king and kingdom are synonymous, as appears from Daniel vii. 17, 23.

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* Orph. Argonaut. ver. 1369. † Pausan. Eliac. I. p. 168.
‡ Sophocl. Œd. p. 306. Ed. H. Steph.
§ Herbelot. in Tit. || Artem. L. iv. c. 42.
¶ H. Grot. de J. B. & P. L. ii. c. ix. § 8.

L.

LAMB. Our Saviour is by the Baptist declared to be the Lamb of God, because to be sacrificed to him, as a Lamb, to take away the sins of the world. Hence our Saviour, upon the account of his sacrifice, is represented in the Revelation by the symbol of a lamb. This is special, and therefore none else comes under the same symbol but himself.

Though in general, in the symbolical language, any horned beast may signify a king or monarch, because of the horns which denote power: so, according to the Oriental Oneirocritics, chap. 242, a ram is the symbol of a plain monarch or prince: but other horned beasts are to be explained with some adjunct; as a goat signifies, according to the same interpreters, a fool-hardy fighting prince. And therefore the prince of Persia, Darius, a settled king, is properly represented by a ram in one of Daniel's visions; and Alexander, the most furious and rash of all warriors, is as properly represented by a goat.

Thus the wild beasts, *Θηρία*, with horns, signify tyrants. But a lamb is the meekest of all animals; and therefore very proper in that respect also to signify our Saviour, who was slain as a lamb, without opening his mouth against those who persecuted him. Isa. liii. 7; Acts viii. 32.

The lamb, as the symbol of meekness, is also used in Isa. xi. 6; lxv. 25; Jer. xi. 19. Christ is therefore the good Shepherd or King, the Ram of the flock, who laid down his life for the sheep. And to this purpose it is observable, that in several places of Scripture the word אֵיל, which properly signifies a ram, is taken for a prince; as in the Song of Moses, in Exod. xv. 15, אֵילֵי מוֹאָב, the mighty men of Moab; in the LXX. *Ἄρχοντες Μοαβιτῶν*, the Princes of the Moabites. And this is plainly from the metaphor; for

the prince is the ram of the flock or people. See Psa. lxxx. 1; lxxviii. 71, 72.

The same may be said of the word אלית, which is both a bull and a prince. It is so explained by the Oriental Oneirocritics, in chap. ccxxxviii. And so Boga or Buga,* in the Turkish language, which properly signifies a bull, or the mate of any cattle, is also a name of dignity, signifying chief or leader.

A ram of a golden or purple colour portends, according to the Thuscan Commentaries, produced by Macrobius,† "an universal happiness and prosperity to the person invested with the supreme power."

LAMP. See under LIGHT.

LEOPARD. See under BEAST.

LEAVES. See under SORES and TREES.

[LIFE denotes existence: and since existence may be either moral or political, it thence variously denotes either moral or political existence.

LIGHT. The lights or luminaries direct and shew the way; and by consequence govern men who otherwise would not know what to do, or whither to go. Hence Sapor king of Persia, writing to Constantius,‡ called himself the brother of the sun and moon; i.e. one who ruled the world as well as those luminaries do.

On account of the luminaries in the heaven governing the day and night, all luminaries in the symbolical language signify ruling powers: and the light itself is well employed to signify the edicts, laws, rules, or directions that proceed from them for the good of their subjects. Thus of the great king of all, saith the Psalmist, Ps. cxix. 105: "Thy word is a light unto my path;" and Hosea, chap. vi. 5: "Thy judgments are as the light."

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* Herbelot. Tit. Boga. † Macrob. Saturnal. L. iii. c. 7.
‡ Vid Ammian. Marcellin. L. xvii.

In John viii. 12, Christ is called the Light of the world. And Tully calls Rome, as governing the world, the light of the nations.* And with Philo, instruction is the light of the soul.†

As for *lightnings*, they, upon the account of the fire attending their light, are the symbols of edicts enforced with destruction to those who oppose them, or hinder others from giving obedience to them.

Agreeably to the notion of lights being the symbol of good government, light also signifies protection, deliverance, and joy.‡

Sun, Moon, and Stars.—Wherever the scene of government is laid, whether in the civil or ecclesiastical state, or in that of a single family, the sun, moon, and stars, when mentioned together, denote the different degrees of power, or governors in the same state.

This is evident in relation to a single family from Joseph's dream, Gen. xxxvii. 10, where the sun, moon, and stars are interpreted, of Jacob the head of his family, of his wife, the next head or guide, and of his sons, the lesser ones.

[The sun,§ says Sir Isaac Newton, is put for the whole species and race of kings, in the kingdom or kingdoms of the world politic, shining with regal power and glory.]

As to a kingdom, the Oriental Oneirocritics, chap. 167, jointly say, that the sun is the symbol of the king, and the moon of the next to him in power. And therefore the stars, when mentioned together with the sun and moon, must

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* M. T. Cic. in Orat. pro Sylla. † Phil. de Mon. L. i. p. 556.

‡ Psa. xxxvi. 9. Esther viii. 1, 6. Isa. ix. 2, 3. Mic. vii. 8. Job. iii. 20. xxix. 3. Prov. xx. 27. Hom. Il. L. vi. ver. 6; L. xi. ver. 796; L. xvi. ver. 39; xvii. ver. 615.

§ [It must be remembered, that however extensive the scene in which a prophecy may be laid, though it may comprehend many kingdoms and states, the decorum of the symbols, or the fitness of things, requires that there should be but one sun, and one moon, it being so in nature. See Isa. xxiv. 1, 21—23; Matt. xxiv. 29; Luke xxi. 25.

denote governors or rulers of an inferior kind, but next in power to him who is the second person in the government.

Therefore the stars, in the symbolical character, which is taken from the appearance of things, and their proportion, being to the eye less luminaries, signify, according to the Oriental Oneirocritics, inferior princes or governors.* And thus Hippolytus, prince of Athens, is called a star by Euripides.†

When a king is not compared with his own nobles or princes, but with other kings, a star may be his symbol. Thus, in Isa. xiv. 12, the king of Babylon is represented by a star, and particularly by the morning star. For as the morning star is brighter than the rest of the stars, and is the forerunner of the sun, and so shews a power preceding in time the rest of the light, so the king of Babylon was greater in power and dignity than other kings, and the monarchy established in Babylon was the first that was established in the world.

[*A shooting star*,‡ was, in antiquity, the appropriate

Here, though *the earth* is utterly broken down, and the *high ones* that are on high, and the *kings* of the earth are punished, and nations are distressed; yet there is but *one* sun, and *one* moon. See also Rev. viii. 12; xvi. 8.]

* Ch. clxvii. clxviii. clxix. clxx. † Eurip. Hippol. ver. 1120.

‡ ["The more I read this wonderful book (the Apocalypse) the more I am convinced that the precision of the phraseology is little short of mathematical accuracy. The language seems highly adorned, but the ornaments are not redundancies: they are not of that sort, that the proposition would remain the same if the epithets were expunged. And in passages which may seem similar, there never is the smallest variation of style, but it points to something of diversity, either in the subject or the predicate. With this notion of the style of the Apocalypse, I think it of importance to remark, that the falling stars of the third and fifth trumpets fall "from heaven," or "out of the sky," but are not said to be of "the stars of heaven," which are seen to fall in the sixth chapter. But further, that which falls "from heaven," or "out of the sky," upon the sounding of the third trumpet, is a great star, burning as it were a lamp.

" Λαμπας,

image of a powerful and successful invader from a distant country. In the Orphic Argonautics, Acetes is warned of the elopement of his daughter with a foreign prince coming at the head of a military force, by a dream sent him by Juno for that express purpose. In this dream he sees a star shoot through the atmosphere into Medea's lap. She catches it in the folds of her garment, and runs away with it to the banks of the Phasis, where the star, catching up the princess, bears her far away over the waters of the Euxine.]

Sun and moon, signify also the power and glory of this world; as in Jer. xv. 19, "Her sun is gone down while it was yet day:" which the Targum renders, "Their glory passed from them in their life-time." Amos viii. 9; "I will cause the sun to go down at noon, and I will darken the earth in the clear day." Vatabl. "Cùm eritis in supremo felicitatis gradu, tunc inde vos dejiciam, et infelicissimos reddam." Isa. lx. 20: "Thy sun shall no more go down, neither shall thy moon withdraw herself; i. e. thou shalt have un-

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"Λαμπας, in the Greek language, is the name of a meteor of a particular sort, which we find described by Pliny in the twenty-sixth chapter of his second book. And, from his description, it is evident that λαμπας was one sort of those meteors which are commonly called "shooting stars." It was of that sort, in which a large ball, appearing first in time, and foremost in the direction of the motion, draws a long train of bright sparks after it. Such exactly was the meteor in the vision of the third trumpet. That in the vision of the fifth trumpet, was also a shooting star; but not said to be so large, nor of the species of the λαμπας. It was probably a single ball of light without any train of sparks.

"The most remarkable circumstances in these shooting stars, are these: (1) They have no appropriate place in the starry heavens among the nobler works of the Creator's power, but are engendered in the lower regions of the earth's atmosphere. (2) They shine by a native light, but (3) are visible only while they fall. (4) The motion is rapid. (5) The duration brief. (6) The brightness, while it lasts, intense. (7) The extinction instantaneous; (8) and when the light is extinguished nothing remains: the body which emitted the light is no where to be found."—*Bishop Horsley.*]

interrupted glory and prosperity, as it follows presently after, "For the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." In such places as these, sun and moon have not a sense determined to any particular dignity in a kingdom, but signify only at large the glory and prosperity thereof."]

Darkness.—As light is the symbol of joy and safety; so, on the contrary, darkness is the symbol of misery and adversity. It is thus used in Jer. xiii. 16; Ezek. xxx. 18; xxxiv. 12; Isa. viii. 22; ix. 1. And Artemidorus, examining the various significations of the air, as to its qualities, says, "A gloomy, dark, over-clouded air, signifies ill success, or want of power, and sorrow arising thereupon."

Darkness of the Sun, Moon, and Stars, is an induction to denote a general darkness or deficiency in the government; as in Isa. xiii. 10; Ezek. xxxii. 7; Joel ii. 10, 31. And the Oneirocritics, in chap. clxvii., explain the eclipses of the sun and moon, of obscurity, affliction, oppression, and the like, according to the subject.

[*Darkness, smiting,* or *setting* of the sun, moon, and stars, signifies the ceasing of a kingdom, or the desolation thereof, proportional to the darkness.—*Sir Isaac Newton.*]

A Setting Sun, is the symbol of a declining and perishing power; and a Rising Sun of a rising power or government. Whatever comes from the rising of the sun betokens some fortunate accident.* It is a good and prosperous omen, and betokens assistance. Thus in 2 Sam. xxiii. 4, the favour and protection of God to his people is compared to the light of the morning when the sun riseth, even a morning without clouds.

As in Hos. vi. 5, Light is the symbol of God's government, so the dawning of it in the rising of the sun, is the beginning of his favour and deliverance, which is to go forwards unto greater perfection.

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* Artem. L. iii. c. 36. Sueton. Vespas. c. v. ad fin.

Hence Solomon, Prov. iv. 18, saith, "The path of the just, is as the shining light, which shineth more and more unto the perfect day." And again, chap. xx. 27, "The lamp or light of the Lord is the breath of man." That is, the favour of God keeps men alive, makes them active, vigorous, and prosperous: it is comfortable and beneficial to them. So that the words of David (in the above passage, 2 Sam. xxiii. 4) signify, that the glory of his kingdom newly risen shall daily increase, like grass which hath the benefit of the sun after seasonable showers.

Again, in Isa. lviii. 8, it is said, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily."

The *health* implies forgiveness of sins, and the *light of the morning* a deliverer. That is, God will send a deliverer, and forgive the sins of his people, or remit the punishment. The like expression we have in Isa. lx. 1, 2: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. The light or deliverer here is the Messias, who to the church of Israel is the Ἀνατολή, the day-spring, or east, or sun-rising, as well as the light of the world, Zech. iii. 8; Mal. iv. 2; John i. 4, &c.; and is therefore called also the Sun of Righteousness. All which is applicable to the exposition which Zacharias, father of the Baptist, gives of the Ἀνατολή in his Hymn, in these words, Luke i. 78, 79: "Whereby the day-spring, Ἀνατολή, from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death to guide our feet into the way of peace." For the words, "to sit in darkness, and in the shadow of death," signify, to be in slavery and subjection; in allusion to an eastern custom still in practice, of putting the slaves in prisons, or pits under ground, where they are locked up every night. And sometimes, to complete their

misery,* those that were to work continually therein were blinded; as appears from Judges xvi. 21, and from the custom of the Scythians related by Herodotus, L. iv. § 2. Those that were designed for work elsewhere were every morning taken out of the dungeon, and sent to their labour.

Now as the *day-spring* delivers them from that place, at least for a time, so it is a proper symbol of release from slavery, according to the subject spoken of.

Thus in Isa. xlii. 6, 7: "I will give thee for a light to the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." See to the same purpose Isa. xlix. 9. And thus also it is said, Psa. xlix. 14: "The upright shall have dominion over them in the morning, that is, when God comes to judge the cause of the upright, that have been in oppression, and sets them at liberty, then shall the upright in their turn subdue the wicked."

There is this further conformity of the expression to the nature of the thing, that justice was executed, and causes tried in courts in the morning, as appears from Jer. xxi. 12; so that the morning is the proper time of gaol-delivery; and courts of justice met then—the places in which slaves were either delivered to their masters by sentence for payment, or else set at liberty; such causes being there managed, as is evident from Exod. xxi. 6.

So Tyndarus, in Plautus, being taken out of the quarry pits, saith, "Lucis das tuendæ copiam," (you release me from my slavery.)†

Day (as the time of light), is the symbol of a time of prosperity. And, on the contrary, Night, (as being a time of darkness, the image and shadow of death, wherein all the beasts of prey get out upon their designs to devour, Psa. civ. 20), symbolically signifies a time of adversity,

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* Vid. Schindler. v. רוח. † Plaut. Capt. Act. v. Sc. iv. ver. 11.

oppression, war, and tumult, in which men prey upon each other, and the stronger tyrannize over the weaker.

Thus in Zech. xiv. 6, 7, the words—"And it shall come to pass in that day, that the light shall not be clear nor dark: but it shall be one day which shall be known to the Lord, not day nor night; but it shall come to pass that at evening time it shall be light"—signify, that there shall not be a vicissitude of day and night, but a constant light; neither heat nor cold, but a constant temperate season. And this signifies, symbolically, that there shall be no vicissitude of peace and war, persecution and peace, but a constant state of quiet and happiness.

The following passage out of Herbelot will shew the notion of the Arabians:* "In the Humajoun-nameh it is said, 'He that has done justice in this night, has built himself a house for the next day'—meaning, says Herbelot, by this night the present life of this world, which is nothing but darkness, and by the next day, the future life, which is to be a clear day for good men."

And thus St. Paul, Rom. xiii. 12, calls the present life by the name of night.†

Lamp, on account of its light, is the symbol of government, or a governor. Thus, concerning the Law of God, says the Psalmist, Psa. cxix. 105, "Thy word is a lamp unto my feet, and a light unto my paths;" the law being that whereby the king was to be guided.

In 1 Kings xi. 36, a lamp signifies the seat and domains, or else the perpetual succession, of a kingdom. The words are, "That my servant David may have a light"—lamp or candle—"alway before me in Jerusalem." So the Hebrew; but the LXX rather explaining the sense, have, "That my servant David may have a seat or position." The same thing in the Hebrew of 1 Kings xv. 4, is by the LXX turned by *κατάλειμμα*; and it follows *ἵνα στήσῃ* (a remnant

* Herbelot, tit. Akhrat.

† See Dr. Stanhope's Par. on the Ep. and Gosp. Vol. I. pp. 24, 25.

to settle a foundation.) But in 2 Kings viii. 19, they have λύχνον, a lamp; all which expressions are parallel to this in 2 Sam. vii. 13, "I will establish the throne of his kingdom for ever;" this being more proper, and the rest symbolical expressions of the same promise of God.

Agreeably to what has been said is the exposition of the Oneirocritics. For, in chap. clx., they apply the misfortunes that happen to the lamp, to the loss of a kingdom, or power to rule, as the dreamer is a prince or common person.

In the Greek church, in the consecration of a bishop, among other symbolical ceremonies, there was a lamp delivered to him, and to the patriarch of Constantinople a double lamp.*

[LAMP, LIGHT, or CANDLE, denotes a state of prosperity, as in Job xviii. 5, 6; xxix. 2, 3; Psa. xviii. 28.

Artemidorus, Lib. ii. c. 9, says, "A candle seen burning bright in the house portends good, the increase of riches and plenty."

Achmetes saith, "That the lighting up of lights signifies joy and cheerfulness; but the extinction of them against a man's will, affliction and distress from a man's enemies, proportionable to the darkness."]

A CANDLESTICK, or LAMP-SCONSE, according to Artemidorus, Lib. i. c. 76, signifies a wife; for which, in chap. 80, he gives this reason, viz. "That as the lamp, or the light thereof, signifies the master of the house, because he overlooks it; so the lamp-sconse signifies his wife, whom he rules and presides over.

Weddings were celebrated in the eastern countries with lamps or torches;† the bridegroom and bride, the bridemen and bridemaids, having each one in their hands. And the same custom was among the Greeks‡ and Romans.§

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* See Pachymeres, Lib. viii. c. 28.

† See Tavernier's Per. Trav. Lib. v. c. 18. Matt. xxv. 1.

‡ Hom. Il. σ. ver. 492. Eurip. Phœniss. ver. 346. Medæa, ver. 1027.

§ Virgil. Eclog. viii. ver. 29.

[A candlestick is a church considered as the instrument which gives the light of Revelation to the world, Rev. i. 20. In the representation of the two witnesses, chap. xi. 4, there is an allusion to Joshua and Zerubbabel; and it is implied, that they are to perform the same office in the Christian church, as Joshua and Zerubbabel did in the Jewish. In Zech. iii. 8, Joshua and his fellows are called, "men wondered at;" Heb. *typical men.*]

LIGHTNINGS. See under LIGHT. According to the German astrologer put to death by Vespasian, they denote revolutions in the State. See Echard's Rom. Hist. Vol. II. p. 251.

LION is the strongest* and boldest† of beasts, and is therefore, upon the account of his courage and power to resist his enemies, the symbol of a king. And it is so explained by the Persian and Egyptian Interpreters, chap. cclxix., and by Artemidorus, Lib. ii. c. 12.

Agreeably to the signification of this symbol, the Mussulmans call Ali,‡ one of their great prophets, and son-in-law to Mahomet, by the name of Assad Allah Algaleb, the Lion of God always Victorious; and the Persians, Schir Khoda, the Lion of God.

The *lion* is seldom taken in ill part, but when his mouth or rapacity is in view; as in Psa. xxii. 21; 1 Pet. v. 8.

[*Lion* is the symbol of a king, as in Jer. iv. 7, "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way." Christ is the Lion of the Tribe of Judah; Rev. v. 5. If it be asked why Christ is represented as a lion, and also as a lamb? the answer is, It is suitable to the symbolical language, to represent the same thing under as different symbols as it hath qualities necessary to be described.]

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* Prov. xxx. 30.

† Prov. xxviii. 1.

‡ Herbelot, tit. Ali.

Head of a Lion.—To have the head of a lion, or of a wolf, or of a leopard, or of an elephant, portends, says Artemidorus, Lib. i. c. 39, obtaining of victory; and then adds, "He that has such a dream will be φοβερὸς τοῖς ἐναντίοις, ἐπαχθὴς δὲ τοῖς ἰδίοις γενόμενος," (terrible to his enemies, and burdensome to his own people.)

By the head of a lion the Egyptians represented a vigilant person, or guardian; the lion sleeping with his eyes open.*

According to Ælian,† the lion has a very piercing eye, and is of brutes the only one that is not born blind.

Fine LINEN. See Garments.

To LIVE. See under Death and Resurrection.

LOCUSTS begin to appear in spring, about a month after the Equinox,‡ and are only seen at most during five months, viz. part of April, May, June, July, and August, with part of September. They are wont to rise in such vast companies, that they form a kind of cloud which eclipses the sun and darkens the sky;§ and make so great a noise with their wings as that, according to some, the sound thereof may be heard at six miles distance. Whereever they fall they make a most terrible havoc of all the fruits of the earth; and therefore the people, when they see them flying, are in the greatest consternation.‖ Pliny says, "That they were looked upon as a plague proceeding from the wrath of the gods."¶ And therefore they were not only accounted prodigies, for the harm which they did, but also for that which they portended; vast numbers of locusts having been frequently seen to appear before the approach of great armies, as is frequently observed by

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* Hor. Apoll. Hierogl. 19. Lib. i. † Ælian. Lib. v. c. 39.

‡ Plin. N. H. Lib. xi. c. 29.

§ Id. ib. See also Bochart's Hiero. p. 443, 445. Ludolph. Ethiop. H. p. 173, 174.

‖ Plin. N. H. Lib. xi. chap. 29. ¶ Id. ib.

Abul Pharajas, and by du Fresne, at the end of Cinnamus, p. 530.

The head of the locust resembles that of a horse; and therefore the Italians, who are often troubled with them, call them Cavalette, as it were little horses.

The Arabians, who know them well, say "That the locusts have the thigh of a camel, the legs of an ostrich, the wings of an eagle, the breast of a lion, their tails are like a viper's, and the appearance of horses adorns their heads and countenance." Another Arabian author, cited by Bochart, saith, "That in the meanest locust there is the face of a horse, the eyes of an elephant, the neck of a bull, the breast of a lion, the belly of a vulture, the wings of an eagle, the thighs of a camel, the feet of an ostrich, and the tail of a snake."

As to the teeth of the locusts, Pliny observes "that nothing can resist them."*

For the reasons above given, locusts are the symbol of an army of enemies coming in great multitudes, with great speed and swiftness to make an excursion, in order to plunder and destroy. See Joel i. 6; Amos vii. 7. And, agreeably to this, locusts are explained by the Indian, chap. ccc., "of a multitude of armies sent against a country at the command of God."† And, in chap. cclxxxviii., the Persian and Egyptian explain locusts of armies. And again, in chap. ccc., it is said, "If any king or potentate see locusts come upon a place, let him expect there a powerful multitude of enemies, and that the mischief they will effect will be in proportion to the hurt done by the locusts."

It is to be further observed, that the locusts are bred in pits of the earth.‡ The reason of it seems to be, that having consumed all the fruits of the earth towards the end

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* Plin. N. H. Lib. xi. c. 29.

† See Joel ii. 11. Deut. xxviii. 38. 2 Chron. vii. 13.

‡ Vid. Gesner. de Insect.

of the summer, the heat makes them seek for wells and pits of water, and there they take occasion to lay their eggs or spawn; out of which new ones arise the next spring. And as for those that lay them elsewhere, the inhabitants endeavour to destroy them, or the winter rains rot them; which is a blessing to men, if the rains prove abundant; but especially in the spring, as Pliny observes;* and therefore the locusts spawn in *rimosis locis*, in places where there are pits.

The locusts, when they fly, may be drawn down upon the earth by art; as sometimes it happens, that the inhabitants make great fires of smoking stuff in great holes very deep; and so the locusts flying over it, fall down upon the earth, being offended with the smoke, as all other insects are.†

In Judges vi. 3—5, and vii. 12, the Arabians, or Children of the East, are compared to locusts. See the Orig. and the LXX.

To LOOSE. See BIND.

To LOVE, in the style of the Holy Scripture, signifies to adhere or cleave to; as in Gen. xxxiv. 3, *to love* and *to cleave to*, are put as synonymous, "his soul cleaved unto Dinah the daughter of Jacob, and he loved the damsel." And so also in Deut. xi. 12; xxx. 20.

On the contrary, *to hate* is *to forsake*; thus, in Rom. xii. 9, "to hate evil, and to cleave to that which is good," is to forsake evil and love good. And in Isa. lx. 15, *forsaken* and *hated*, are put as synonymous.

Thus a man "must hate his father for the sake of Christ;" i. e. forsake or leave him, to follow and obey Christ, when it stands in competition. Thus God hated Esau, that is, passed by him, when he preferred before him his younger brother Jacob, in entitling Jacob to greater worldly privi-

* Plin. N. H. Lib. xi. c. 29.

† Vid. Agatharcid. de M. Rubr. c. 27. apud Phot. Cod. ccl. Strab. Geogr. Lib. xvi. Diod. Sic. Lib. iii. p. 114. Hom. Il. φ. ver. 12.

leges, and entering into a closer covenant with him. See Mal. i. 2, 3. The meaning is, that God chose rather to make the posterity of Jacob a greater nation than the posterity of Esau. For the words, Jacob and Esau, are not to be understood of their persons but of their offspring; as is evident from what was said of them by God to their mother, before they were born, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other, and the elder shall serve the younger." Gen. xxv. 23.

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MANNA (Hidden). Of the manna that fell, some was designed for common use, or the sustenance of the Israelites, and some was laid by for a sacred use in the ark, to be as a memorial, Exod. xvi. 32, 33. That which was common was corruptible, and they who eat thereof died, even though it were bread that came down from heaven, as our Saviour saith, John vi. 32; but that which was laid up and hidden in the ark, did miraculously remain to be preserved to all generations. It is God alone that keeps, and consequently gives the true bread, food, or manna from heaven; and that is such manna as was hidden in the ark, and incorruptible, even the incorruptible riches or livelihood, which is laid up; whereof they who partake or eat shall never hunger, but shall be immortal.

The hidden manna, therefore, is the symbol of immortality; but an immortality, consisting of such a life, and means to preserve it, as are wonderful and transcendent beyond our present imaginations. It is secret or hidden, and therefore wonderful.

MARRIAGE is symbolically used in the Scriptures to

signify a state,* and reason or cause of great joy and happiness.

A man is not perfect till marriage. Till then there is something wanting to make him easy, Gen. ii. 18. Therefore marriage, by the Greeks,† was called τέλος perfection; and a bride in Hebrew is called כלה, that is a perfect one, from כלל, to perfect or consummate.

WIFE, according to the Indian Interpreter, ch. cxxiii., "Is the symbol of the power and authority of her husband; and as he dreams of seeing her well or ill dressed, so he shall meet with joy or affliction.

To MEASURE, and to DIVIDE, are the same; and both signify, to go about to take possession, after the division. Hence a lot, or division, or inheritance, are all one; because the Israelites got possession of the promised land by division, measure, and lot. And *to divide the spoil*, is to get a great booty or victory: because division of the spoils is a consequence of the other. See Numb. xxiv. 17; xxxiii. 54; Josh. i. 16; xiii. 6; Is. ix. 3; liii. 12.

To *mete out* is the same. Thus Ps. lx. 6: "I will divide Shechem, and mete out the valley of Succoth,"—signifies an entire possession after a victory, which God had promised to David. So in Is. xviii. 2: "A nation that is meted out, and trodden down," is a nation overcome by its enemies, and quite subdued; so that its possessions are divided and possessed by the conquerors. So when in Josh. xxiv. 3; God saith, "I have divided unto you by lot those nations that remain." What is this but to say, that God hath put them in possession of their lands? So in Zech. ii. 2, *to measure Jerusalem*, is to take again possession of it, to rebuild it; or at least to repair that and rebuild the temple. See also Amos. vii. 17.

The same notion is also in the heathen authors. Thus

* Is. lx. 19; lxii. 5; John. iii. 29; Matt. ix. 15.

† Hesych. v. προτέλεια et τέλειοι. Suid. v. τέλος.

in Horace,* *immetata jugera,* lands unmeasured, signify, not possessed by any propriety to them, but common; whence the fruits of such lands are called by the poet, *liberæ,* free for any one to take.

[*To measure* signifies also to take an exact account of the thing measured. When something is left unmeasured, it involves the idea of separation.]

[MOAB, symbolizes enemies of the Church of God in the latter day, as is plain from Numbers xxiv. 17, where it is said that the *star* of Jacob, and the *sceptre* of Israel, "shall smite the corners of Moab." This prophecy was given to the king of Moab, who opposed the return of Israel, and sent for Balaam to curse them; but instead thereof, he is constrained to declare of the Star and Shepherd, "I shall see him, but not now; I shall behold him, but not nigh;" or, as Bishop Horsley renders the original,

> "I see him! but the season is not yet;
> I observe him! but he is not near:"

and therefore this smiting of Moab is future; and, turning to Isaiah xv. & xvi., we find that the great and final burden upon Moab is for the consumption of the spoiler, the extortion, and the oppressors out of the land, or out of the *earth.* It immediately follows: "And in mercy shall the throne be established; and he shall sit upon it, in the tabernacle of David, judging, and seeking judgment, and hasting righteousness." (Isa. xvi. 4, 5.) Hence the Divine judgments fall on Moab at the second advent of Christ.]

MOON. See under LIGHT.

MOTHER. Father and mother are words which, in all

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* Hor. Lib. iii. Od. 24. ver. 12. See also Virg. Georg. Lib. i. ver. 126, 127.

languages, may figuratively signify the author or producer of a thing.

A city which has great dominions under it, and consequently several other cities, is frequently called a mother,* in respect of those cities which are therefore, by analogy, her daughters. Nay, a city may be called a mother, in respect of the inhabitants; as in Isa. xlix. 23; and therefore, in the symbolical language, mother is explained of the *patria*, or country, or city. See Suetonius in Jul. Cæs. sec. 7, and Artemidorus, L. ii. c. 82, where he says, "that to dream of lying with one's mother, denotes the obtaining of power in one's own country — mother being the symbol of one's country."

MOUNTAIN. The governing part of the political world appears under symbols of different species, being variously represented, according to the various kinds of allegories.

If the allegory be fetched from the heavens, then the luminaries denote the governing part: if from an animal, the head or horns: if from the earth, a mountain or fortress; and in this case the capital city, or residence of the governor, is taken for the Supreme, by which it happens that these mutually illustrate each other. So a capital city is the head of the political body; the head of an animal is the fortress of the animal; mountains are the natural fortresses of the earth; and therefore a fortress or capital city, though set in a plain level ground, may be called a mountain.

Thus *head, mountain, hill, city, horn*, and *king*, are, in a manner, synonymous terms to signify a kingdom, or monarchy, or republic united under one government; only with this difference, that it is to be understood in different respects. For the head represents it in respect of the

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* Ezek. xxiii.; Hos. ii. 2, 5; iv. 5; Is. l. 1.

capital city; mountain or hill, in respect of the strength of the metropolis, which gives law to, or is above, and commands the adjacent territories, and the like.

Thus concerning the kingdom of the Messias, says Isa. ii. 2: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." And ch. xi. 9: They shall not hurt nor destroy in all my holy mountain;" that is, in all the kingdom of the Messias, which shall then reach all over the world; for it follows: "The earth shall be full of the knowledge of the Lord." So the whole Assyrian monarchy, or Babylon, for all its dominions, is called a mountain in Zech. iv. 7, and Jer. li. 25, in which last place the targum has a fortress; just as Virgil, in his Æneid, Lib. vi. ver. 783, calls the seven hills of Rome, *arces*, or fortresses; though there was but one—the Capitol.

Septemque una sibi muro circumdabit arces.

Thus also in Dan. ii. 35: "the stone that smote the image, became a great mountain, and filled the whole earth:" that is, the kingdom of the Messias having destroyed the four monarchies, became an universal monarchy, as is plainly made out in ver. 44, 45.

In this view, then, a mountain is the symbol of a kingdom, or of a capital city with its dominions, or of a king, which is the same.

Mountains are frequently used to signify all places of strength of what kind soever, and to whatsoever use applied; mountains being difficult of access to an enemy, and overawing and commanding the country round about; being properly qualified, both to secure what is on them, and to protect and govern what is about them. See Jer. iii. 23.

Among the heathen, persons of great note and eminency were buried in or under mountains;* tombs were erected

* See Serv. in Virgil. Æn. L. xi. ver. 849, 850. Spencer de Leg. Heb. L. ii. c. 11. §. 2.

over them in honour of their memory, and by degrees their souls became the objects of worship. This gave rise to a custom of building temples and places of worship upon mountains.* And though these temples were not always, strictly speaking, the very monuments of the heroes deceased; yet the bare invocation was supposed to call the soul thither, and to make the very place a sepulchral monument, as Turnebus proves from Virgil. Æn. L. iii. ver. 67; and Æn. L. vi. ver. 505. And therefore Servius on Virgil's Æneid, L. iii. p. 701, observes, that human souls are by sacrifice turned into deities. For which see Lycophron's Cassandra, ver. 927, 1123, and from ver. 1126 to 1140.

The said temples were also built like forts or towers; as appears from Judg. ix. ver. 46, 48, 49, where the temple of the god Berith, is called in the original the tower of the house,—or the tower,—the house of the god Berith. They were likewise places of asylum, and beyond all were looked upon as the fortresses and defenders of the worshippers, by reason of the presence of the false deities, and of the relics of deceased men kept therein within the sanctuaries. Thus in Euripides we find, that the heroes in their tombs were esteemed as saviours and defenders of the people.†

Tully,‡ Clemens Alexandrinus,§ Arnobius,‖ and Lactantius,¶ give examples of dead men worshipped, upon the supposition that the presence of their relics fixed the demon to the place, and protected those for whom they had a kindness when alive. Hence, the Spartans in distress were by an oracle directed to get the bones of Orestes;** and the Athenians in the like case were commanded to find the bones of Theseus.††

Pausanias having observed that the bones of Aristo-

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* Deut. xii. 2.
† Eurip. Heraclid. ver. 1030, &c.
‡ M. T. C. de Nat. Deor. L. i. fin.
§ Clem. Al. Protrep. p. 13.
‖ Arnob. adv. Gent. L. vi.
¶ Lact. de f. Rel. L. i. c. 15.
** Herodot. L. i. § 67.
†† Pausan. Lacon. p. 84.

menes, the Messenian hero, were brought to the new Messene, and there gave out Ostenta,* gives a reason for it, fetched from the immortality of the soul, by which he supposes, that souls in the separate state keep still their thoughts and affections as before, and by consequence assist their votaries in suitable enterprises; on which account their relics were thought to do wonders. So the shield of that hero was thought to have helped the Theban army against the Lacedæmonians. So in the same author, the Thebans were commanded to get the bones of Hector.†

The bones of Hesiod‡ were fetched out of Naupactia in a mortality; those of Actæon in a scarcity.§ We read the like of the bones of Hercules and Pelops helping to take Troy. In the same writer the like fancy went current among the Indians,‖ as Clemens Alexandrinus observes;¶ and the same to be sure went among the Romans,** when they buried the bone of a man that had triumphed in the city.

This notion may be traced up as high as Hesiod.†† It was the foundation of all idolatry, and was improved by the supposition that without the relics, as was before observed, the invocation with sacrifices might turn human souls into deities.

Upon the accounts now given, mountains were the forts of Paganism. And therefore, in several places of Scripture, mountains signify the idolatrous temples and places of worship, as in Ezek. vi. 2—6; Jer. iii. 22; Mic. iv. 1. And thus *mountains*, by the rule of analogy, may be properly used in respect of the monasteries and churches of

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* Paus. Messen. p. 142.
† Pausan. Bœot. p. 295.
‡ Ibid. p. 311.
§ Ibid. p. 311.
‖ Pausan. Eliac. L. i. p. 160.
¶ Clem. Al. Str. p. 194. L. iii.
** Plut. Qu. Rom. p. 252.
†† Hesiod. Op. L. i. ver. 121, &c. Vid. Euseb. Præp. Ev. L. xiii. p. 388.

the Christian church when corrupted by the introduction of saints and images.

The aforesaid notion of the heathens concerning dead heroes was soon entertained by the new converts to Christianity in relation to the martyrs and their relics. And the fury of the people at last was so great, that they raised up altars in every place to the martyrs without relics, helping out the deficiency with dreams and revelations. The 86th Canon of the Council of Carthage shews all this; and the Fathers therein seem afraid of the tumults of the people in ordering those altars to be demolished which had no such relics. So that now no altar is reared in any consecrated place without them, true or false;* which are thrust into it in some hole made for that purpose; by which all their altars are become tombs of the dead, as were those of the Pagans; and their churches the houses of their protectors and saviours; all the difference being that they have taken the martyrs or heroes of the church, instead of those of Paganism.

It is also observable that, anciently, monasteries were built upon mountains, and built like forts.

Those in the Greek church were certainly so, as appears by several authors, as Cyril of Alexandria,† and St. Chrysostome,‡ who therefore calls the monks τοὺς ἐν τοῖς ὄρεσιν, the dwellers on the mountains. Upon Mount Athos there are still 22 monasteries, and about 6000 monks therein.§ In this they are conformable to their pattern the Therapeutæ of Philo, who dwelt upon a mountain, and whose cells were called monasteries.‖

There are also monasteries upon Mount Sina,¶ and that

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* Vid. Pontifical. Rom. & Dall. de Obj. Cult. L. iv. c. 9.

† Advers. Anthropomorph.

‡ Hom. xiii. ad Ephes. p. 831. Ed. Savil. & Homil. i. ad Ant. T. vi. p. 449.

§ Vid. Rutgers. Var. Lect. L. ii. c. xi. D. Bern. de Montfaucon Palæogr. Gr. L. vii. Aymon. Mon. Auth. p. 476.

‖ Philo. de Vita Contempl. p. 611. ¶ Herbelot, tit. Sina.

is truly a fort built by Justinian to defend the monks from the incursions of the Arabs.* Therefore the emperor Manuel Commene was for keeping them to their primitive institution in the deserts, and upon the mountains.† The same is true of the Ethiopic monks. And therefore in their language the same word, viz. Dabuyr, signifies a mountain and a monastery.‡

We may observe also, that the very etymology of the word helps out the signification of the symbol. For דביר, a mountain, comes from דבר in Hiphil הדביר. This, and the Chaldee אדבר, and Arabic רבד, signify to command, subdue, and govern. So, in our military terms, hills and mountains are said to command the places about them. And accordingly the monasteries were the forts or mountains of Popery; and so many authors who speak of them have affected to call them. Sir R. Baker, speaking of the dissolution of the monasteries, styles the abbeys and priories the fortresses and pillars of the Pope; and a French author,§ concerning the monasteries in his country, says "that it may be said of the monks, that all the houses they have in France are so many citadels which the court of Rome has within the kingdom." In a word, the monks are by their very institution wholly devoted to the service and maintenance of the Romish see, and are as so many soldiers of the Papacy. They have fought in his wars; and the general of the Minorites offered once to the Pope, for an expedition against the Turk, thirty thousand soldiers out of the single order of the Franciscans, to perform the duty of soldiers, besides their other functions.‖

As for the Oneirocritics, a *mountain* is with them the symbol of a man in a great station, and rich, in proportion

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* Vid. Evagr. Hist. Eccl. Lv. c. 6.

† Nicet. in Man. Comn. L. vii. c. 3.

‡ Ludolph. Lex. Æthiop. p. 376.

§ Politiq. du Clerg. de France, p. 211.

‖ Sabellic. Ennead. ix. L. vi.

to the size of the mountain seen. So all the interpreters, chap. cxliv.; and, in chap. cxlii., mountains burning with fire together with a strong wind, and seen by a king in his dream, signify, according to the Persian and Egyptian, the destruction of his people by a warlike enemy.

In the Portentum in Pliny, Rome and Corfinium, two capital cities are represented by two mountains.*

[*A great mountain burning with fire,* seems to denote a powerful nation, or combination of people, burning with the fury of war. Rev. viii. 8, "As it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood."

Tumbling of mountains into the sea, signifies the dissolution of monarchies in democracy, as in Psa. xlvi. 2.

The mountains dissolved in blood, denotes the kingdoms of the earth dissolved in the blood of the people, Isa. xxxiv. 3.]

[MOUNT SION is a symbol drawn from the Mosaical dispensation, and its import is to be ascertained by referring to what is said of Sion in the Old Testament. David began the settlement of the nation of Israel, and of his own kingdom, by the taking of Mount Sion from the Jebusites, which he made the seat of his kingdom for himself and his successors, and the capital of Israel. So that Sion was afterwards taken for the whole kingdom, which depended upon it. When David had obtained dominion over all his enemies, he said that God had set him in high places, Psa. xviii. 33; and, in Psa. cxxv. 1, he speaks of Mount Sion as a mount "which cannot be removed, but standeth fast for ever," because it assured him of God's protection, as is implied in what follows. Mount Sion was not that whereon the temple stood, (for it was built upon Mount Moriah), but that whereon the citadel

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* Plin. Nat. Hist. L. ii. c. 83.

of David, or the seat of his kingdom, stood. It was a mount higher and commanding, and by consequence protecting that of the temple. See also what is said of Mount Zion, Psa. xlviii. 2—6; Joel ii. 32, both of which passages evidently refer to the latter times. Hence it may be inferred, that Mount Sion, in Rev. xiv. 1, is the symbol of the Christian Church delivered from her enemies, and in a state of peace and security. The symbol is applied generally by the Apostle, Heb. xii. 22; but in the Revelation the application is special.]

MOUTH, according to the Oneirocritics,* denotes the house of the party; and by analogy, the teeth, the servants of the household.

The *mouth* also signifies the words that proceed out of it, which in the sacred style are the same as commands and actions, because they imply the effects of the thoughts; words or commands being the means used to communicate the thoughts and decrees to those that are to execute them. Hence for a person to come out of the mouth of another, signifies to be constituted and commanded, to become an agent or minister under a superior power. Thus the word of God, or the word that proceeds out of his mouth, signifies sometimes the actions of God's Providence, his commands whereby he rules the world, and brings all things to his purpose; and sometimes that Divine Person, or emanated substance of himself, which executes his commands or word, as a minister; and by a metonymy of the abstract for the concrete usual in Holy Writ, and the eastern nations, is called the Word of God.

[*The house* of God is the Church (Heb. iii. 2, 6), out of which proceed the instruments both of mercy and judgment; of mercy now, and of judgment hereafter. See Psa. cxlix. 5—9; Jer. li. 19—23; Zech. x. 3—5.

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* See chap. 41, 58, 59. Art. L. i. c. 33.

We must not, however, limit the signification of the symbol too much, and explain it of the church alone, as being more peculiarly the house of God; for, as his dominion extends over the Creation, the whole world, in one sense, is his House: and so hemay bring the instruments of his judgments from any nation.]

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NAKEDNESS. "To observe one's garments that one may not go naked," signifies, as has been shewn under GARMENTS, to make reason and Scripture the rule of one's actions.

According to this analogy, *nakedness* signifies sin or folly. Thus, in Gen. iii. 7, it is taken for sin in general; and in Exod. xxxii. 25; Ezek. xvi. 36; and 2 Chron. xxviii. 19, for idolatry. And so elsewhere in the Scriptures, all kinds of vice, more or less, but in the highest sense, idolatry, the main act of rebellion and apostasy against God, and all the degrees and acts of it, or dependent and consequent upon it, come under the notion of filthiness or nakedness or sores; and therefore to be in the highest degree naked, is to be guilty of idolatry. This sin, and that of fornication, which is often in Holy Writ modestly called the uncovering of the shame or nakedness, are a-kin; the idolatrous rites of the ancient times being performed with not only fornication, but all the lascivious postures imaginable, and shewing what modesty requires to be hidden.

Nakedness signifies also guilt, shame, poverty, or misery any way, as being the consequence and punishment of sin, and of idolatry in particular—a crime which God never leaves unpunished. Thus, in Jer. xlix. 10, "I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself; his seed is spoiled, and his brethren and his neighbours, and he is not,"—signifies the destruction of Esau. So, in Isa. xlvii. 3, the prophet con-

cerning Babylon says, "Thy nakedness shall be uncovered, yea thy shame shall be seen;" that is, thou shalt be humbled and made a slave.

The Indian Interpreter, chap. cxvi., explains the symbol, of distress, poverty, and disgrace.

The nakedness of enemies is, by the interpreters of omens constantly explained as signifying that by some discovery of their secrets, a way would be made to vanquish them in the end. Of this there is a remarkable instance in Procopius.* He observes, that when the Persians came to besiege Amida in Mesopotamia, the besieged made such resistance, that the king ordered the siege to be raised; and then some lewd women, in derision, took up their coats and shewed him their nakedness. The magicians having observed this, hindered the raising of the siege, giving out that this was an omen, that shortly the besieged should shew what they had most hidden. Accordingly, a little after, a secret way was discovered by which the town was taken.

NAME. The name of a person or thing, according to the Hebrew style, frequently imports the quality or state thereof. Thus in Ruth i. 20, "And she said unto them, Call me not Naomi," i. e. pleasant, "but call me Mara," i. e. bitter; "for the Lord hath dealt very bitterly with me." And thus, when it is said in Isaiah, chap ix., "He shall be called Immanuel," the meaning is, that the Son there spoken of shall be God with us, dwelling amongst us. And so in Luke i. 32, "He shall be called the Son of the Highest," is, he shall be the Son of the Highest.

Thus in Thucydides,† "to be called the allies of the Lacedæmonians," is the same as to be allies, and have effectually the honour and advantage of that title.

Agreeably to this, a new name signifies a new quality or

* Procop. Persic. L. i. c. 7.

† Thucyd. L. v. § 9.

state, a change of the former condition, as in Isa. lxii. 2. Hence the custom of changing names upon any remarkable change of condition. So, on account of the new covenant made with God, Abraham and Sarah received those new names from God himself. So Jacob was named Israel: so Joseph had a new name given him by Pharaoh; and Daniel another by the king of Babylon. So our Saviour changed Simon's name for Peter; and the Primitive Christians took a new name at their baptism.

To be *called by the name of any one,* signifies to belong to, to be the property of, or to be in subjection to that person whose name is called upon the other, as in Gen. xlviii. 16.

Thus to be *called by the name of God,* is to be accounted his servant, to be appropriated to him, and separated from the heathen world; as in Deut. xxviii. 10; 2 Chron. vii. 14; Acts. xv. 17.

So because a woman by marriage becomes subject to, and is the property of her husband; therefore in Isa. iv. 1, she is said to have the name of her husband called upon her. And thus when God had submitted all creatures on earth to Adam in token of their subjection, and to give him possession of the gift, "God brought them to him to be named."

So David, to express that God is the Lord as well as maker of the stars, says, Ps. cxlvii, 4: "He telleth the number of the stars: he calleth them all by their names."

Thus masters gave names to their slaves;* and these, that it might be publicly known to whom they belonged, were branded in their foreheads with the names or marks of their masters.† And for the same reason soldiers were branded in the hand with the name or character of their

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* See Plaut. Bacchid. Act. ii. Sc. iii. ver. 127. Captiv. Act. v. sc. iii. ver. 7.

† See the Lord Bishop of Oxford's Grecian Antiquities, Vol. I. p. 65. Petron. Arb. Satyr. p. 366, 370, 373. Martial. L. ii. Ep. 29. Plaut. Cæl. Act. ii. Sc. ii. ver. 49.

general.* And after the same manner, upon the said account, it was likewise customary to stigmatise the worshippers and votaries of some of the gods.† Whence Lucian, speaking of the votaries of the Syrian goddess, affirms they were all branded with certain marks, some in the palms of their hands, and others in their necks; whence it became customary for the Assyrians so to stigmatise themselves. /

To call by name, implies a superiority to examine and blame the actions of the persons called. The phrase is thus used in Ignatius's Epistles; and in Virgil's Æneid, L. xii. ver. 759.

See also, to this purpose, Servius's Observation on Æneid, L. i. ver. 80; and Æn. L. xii. ver. 652.

Names of men are sometimes taken for the men themselves. Thus in Acts i. 15: "the number of the names," i. e. the number of the men. And thus in Virgil, Sylvius, "Albanum nomen," is Sylvius, a man of Albania.‡

The origin of this expression is to be deduced from the public registers of the names of citizens, (which were very carefully kept by the Greeks and Romans);§ and from the exact account of genealogies among the Jews; and from the diptychs or matricula used in the primitive Church, in which were registered the names of all the faithful. Hence the expression, "*to blot out a man's name,*" signifies to reject, or cast him out from enjoying any longer the privileges of a citizen, or Christian, by blotting his name out of the public register, or matricula.

Man of name is a man of renown. So David is called in 2 Sam. vii. 9, being made famous for many victories, which made him to be celebrated upon different accounts. See

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* G. Ant. Vol. i. p. 65. † Ibid. Vol. p. 65.

‡ Virg. Æn. L. vi. ver. 763. Aul. Gell. Noct. Att. L. ii. c. 17. See also Horat. L. iii. Od. i. ver. 16.

§ See the Lord Bishop of Oxford's Grecian Antiquities, Vol. I. p. 46, 47, 48. Dodwell's Cypr. Diss. D. V.

1 Sam. xviii. 7, 8; 2 Sam. xii. 28. And the Roman generals used to take names from their victories; as Africanus, Asiaticus, Macedonicus, and the like; and sometimes from things done at home to the good of the public; as Tully was saluted, *Pater Patriæ*, Father of his Country: and so Augustus afterwards.

The word שם, *name*, denotes simply an object of worship or invocation. Hence השם, *the name*, signifies the object of worship to Israel, Lev. xxiv. 11. And so in Exod. xx. 25, where God says, "I record my name," the meaning is, I choose a place where I require to be worshipped, wherein I will shew my glory and power, and hear the prayers of them that invoke me.

Thus the declaration of God in Exod. iii. 15, when he first appeared unto Moses, "This is my name for ever, and this is my memorial unto all generations," respects his worship. It is that name by which he is to be remembered; that is, invoked, and served by his people, and distinguished from all false objects. For, the word memorial is a term of the Rituals, Lev. ii. 2. Therefore, when God forbids Israel, in Exod. xxiii. 13, "even to make mention of the names of other gods," he forbids to worship, and give veneration, or to commemorate, in public or private worship with the false votaries, those actions of other gods which had occasioned their being deified. For God is, and calls himself, Exod. xxxiv. 14, in the LXX ζηλωτὸν ὄνομα, *a jealous name*, a jealous God, or object of worship. It was on this account, and with a due sense of gratefulness to God's kindness to Israel, that Moses inquired after the name of God, when he appeared to him, and that the Israelites might serve God their deliverer, Exod. iii. 13. But Manoah speaks out in Judg. xiii. 17: "What is thy name, that when thy sayings come to pass we may do thee honour?"

The origin of this expression appears to be this. When God appeared by some vision, dream, or miracle to the

patriarchs, they noted the place, and commemorated the event by some solemn acts of devotion, and the imposition of a name; as in Gen. xii. 7. 8; xiii. 4, 18; xxviii. 18, 19. But when men mistook the object of their worship, and by whatever mistake, worshipped with Divine honours, either living or dead men, which was done to Nimrod, and to all the other heads of families after the Deluge, except Abraham and his descendants by Jacob, at least after their decease; then wherever this object of worship had done some memorable action when alive, or was believed to have done so after his decease upon the prayers or invocation of his worshippers, or where he was buried and supposed to preside and favour his worshippers; there a monument was raised, and his name invoked in proper hymns, with suitable praises and thanks. See an instance in Pap. Statius, L. iv. ver. 664.

Hence it comes, that not only among the Jewish authors,* but also the Gentile,† *to name,* is the same as to invoke in divine worship. And thus "to be baptized into the name of the Father, and of the Son, and of the Holy Ghost," is to be baptized into the worship of the Father, and of the Son, and of the Holy Ghost, as the one God.

NIGHT. See under LIGHT.

NUMBER. *Third, three, or threefold,* frequently signifies, in the sacred writers, greatness, excellency, and perfection. It is thus used in Is. xix. 23: "In that day shall Israel be the third with Egypt and Assyria:" i. e. great, admired, beloved, and blessed, as it there follows. So in Prov. xxii. 20: according to the original, "have I not written unto thee שלשים," (LXX τριστῶς); i. e. excellent, perfect things; that place being parallel to Prov. viii. 6; and the same as in Hos. viii. 12.

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* See the LXX. in Isa. xxvi. 13, and 2 Tim. ii. 19.

† Herodot. L. vii. c. 117. Plut. Quæst. Rom. p. 254. Macrob. Saturn. L. i. c. 16. Ammian. Marcell. L. 17.

So שלישׁ, in Ps. lxxx. 6, and Is. xl. 12, is a *great* measure. And so שלישׁ, *third* in order, signifies a hero or great man. As in Exod. xiv. 7; xv. 4; 2 Kings vii. 3; ix. 25. See also 1 Kings ix. 22; Ezek. xxiii. 15.

In the Latin and Greek tongues the number three is also mystical;* and often signifies many, and does not so much imply an exact number, as a great increase. Hence τρισμέγιστος, *thrice great*, that is, very great. And in Horace, L. i. Od. 1, *triple* honours are many honours.

The repetition of a word, sentence, or petition thrice, is a token of great earnestness: as in Jer. xxii. 29; Ezek. xxi. 27. It was a great emphasis when our Saviour told Peter, that he should "deny him thrice." So St. Paul, to shew the earnestness of his prayers, saith, that he "besought the Lord thrice," 2 Cor. xii. 8. So our Saviour prayed three times in his agony, that "the cup might pass from him," Matt. xxvi. 44.

The heathens, to shew their sorrow for the death of their kinsmen, called upon them thrice.† In Pindar there is an allusion to some old custom of saluting a king thrice at his inauguration.‡ And the acclamations in the Roman theatres seem also to have been commonly repeated thrice.§ And so in the senate house; of which there is an instance and form in Vulc. Gallicanus, in these words:

> "Antonine pie, Dii te servent;
> Antonine clemens, Dii te servent;
> Antonine clemens, Dii te servent."

Ælius Lampridius, speaking of the first reception of Alexander Severus, which was in the senate as a kind of inauguration, relates the acclamations in like manner. But in cases of excessive joy, the measure of it was expressed by the frequent repetition of the same accla-

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* See the Lord Bishop of Oxford's Gr. Ant. Vol. ii. p. 257.

† Hom. Odyss. L. ix. ver. 65.

‡ Pind. Pyth. od. 4.

‡ Horat. L. ii. od. 17, ver. 25, 26.

mation. So that Trebellius Pollio observes, that at one time, in the case of D. Claudius, some acclamations were repeated sixty times, some forty, some five, some seven times. The like was done to the emperor Tacitus; as Flavius Vopiscus relates.

If the Mischna, ch. vii. § 8, in Sotah, may be trusted to, there is proof that the Jews repeated the acclamations to their kings thrice. See Wagenseil's Note, p. 684, and the edition of Christ. Arnoldus, p. 1216.

Two, is very often used in Holy Writ to signify very few. Thus in 1 Kings xvii. 12, "I am gathering two sticks:" i. e. a few. So in Is. vii. 21, "two sheep:" that is, a small flock. In Persius, "vel duo vel nemo," few or none, next to none. And the like is to be seen in Homer, Il. ii. ver. 346.

Four, is a symbolical number, denoting a universality of the matters comprised. As in Jer. xlix. 36, "the four winds," signify all the winds. In Isa. xi. 12, "the four corners of the earth," denote all parts of the earth. And in Ezek. vii. 2, "the four corners of the land," signify all parts of the land of Judea. And therefore, with Philo, *four* is a number of universality in nature.*

[In Ezek. xiv. 21, the four sore judgments of God denote all the instruments of grievous suffering. Rev. vi. 8, "To kill with sword, and with hunger, and with death, and with the beasts of the earth," signify the same as the words of Ezekiel.]

Seven also denotes an universality in its proper district, as being a number of fulness and perfection. It is so at least in all the divine economies, from the day of the creation;† and from the glimmerings of that tradition the heathens looked upon it as a sacred number denoting also perfection; of which Clemens Alexandrinus,‡ and others, have sufficiently treated.§

* Philo de Vit. Mos. L. iii. p. 456.

† Philo Jud. de Mund. Opif.

‡ Clem. Al. Strom. L. v. p. 256.

§ Andr. Masii. Comm. in Jos. vi. 15. Epiphan. Lib. de Numer. Mysteriis. Vid. Lidenbrog. Not. in Censorin. c. 7.

In the divine economy, in respect of chastisements, it is very evident. Thus in Job v. 19, the just is only smitten six times, but not a seventh: "He shall deliver thee in six troubles: yea in seven there shall no evil touch thee."

Thus also in Ezekiel ix. 2, six men are employed to destroy, but the seventh has the ink-horn, whereby they that are to be saved are marked.

Philo observes, that "Nature loves the number *seven*:"* which Censorinus confirms by saying, "That the said number was of great efficacy in every thing."†

Farther, the two numbers of *four* and *seven*, are observed by Hippocrates‡ to be critical in the growth and resolution of fevers: he says, "Of seven days the fourth is the index; of the next septenary, the beginning of it, viz. the eighth day; and that the eleventh is also to be considered, as being the fourth day of the second septenary; and again, that the seventeenth day is to be considered, upon the account of its being the fourth from the fourteenth, and the seventh from the eleventh."

That the number *seven* is a number of fulness and perfection, may appear also from the etymology of it in Hebrew. For שבע, seven, is plainly derived from שבע, he was full. And so נשבע, to swear, is derived from the signification of fulness; an oath being an end of all strife for confirmation,§ when things are unseen or future, to content for the present, to satisfy and fill the mind.‖

Ten, according to the style of the Scriptures, may have, besides the signification of that determinate number, that also of an indeterminate one; yet so as not to imply either a very great number, or a very small one.

See Gen. xxxi. 7, 41, where ten times is many times. And so in Lev. xxvi. 26, ten women are many women; in

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* Phil. Jud. Allegor. L. i. p. 29.
† Censor. c. 7.
‡ Hippocr. Aphor. L. ii. § 24.
§ Heb. vi. 16.
‖ Terent. Hecy. Act. iv. Sc. v. ver. 27, 28.

1 Sam. i. 8, ten sons are many sons; and in Eccles. vii. 9, ten men, many men. See also Dan. i. 20; Amos vi. 9; Zech. viii. 23. And so, in several places of Plautus, ten signifies many.*

O.

OIL. See Fruits of the Earth.

P.

PALMS. Branches of palm trees are the symbol of joy after a victory, attended with antecedent sufferings.

By the Mosaical Law, Lev. xxiii. 40, they were used as a token of joy at the feast of tabernacles. And they were used upon any solemn occasion of joy, as after a victory or deliverance, 1 Macc. xiii. 51; John xii. 13.

With Philo, the palm is the symbol of victory.† And Plutarch gives the same signification;‡ assigning the reason of it, from the natural property of the palm-tree to rise up against pressure. Hence *palma* for victory, of which examples might be given in great numbers from Tully, Plautus, Ovid, Terence, and others. And hence the *toga* of a triumphing emperor was called *palmata*, as having branches of palms painted thereon.§

PAPS are, in the Oneirocritics,‖ explained of sons and daughters; and the symbol is very adequate; the breasts being designed for the nurture of children. Hence Job, to

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* Plaut. Mercat. Act. ii. Sc. iii. ver. 2. Act. iv. Sc. ii. ver. 3. Stich. Act. iii. Sc. ii. ver. 44. Amphitryon, Act. ii. Sc. i. ver. 27.

† Ph. Alleg. L. ii. p. 50.

‡ Plut. Sympos. L. viii. c. 4. p. 887. Ed. Ald. Aul. Gell. L. iii. c. 6. Strab. Geogr. L. xv. p. 731.

§ Martial. L. vii. Ep. 3. Servius ad Æn. L. ii.

‖ Artem. L. i. c. 43; L. iv. c. 37; and the Indian, c. 80.

express that a man hath great substance to uphold his family, saith "His breasts are full of milk," chap. xxi. 24. And in Hos. ix. 14, "a miscarrying womb, and dry breasts," signify loss or want of children.

PARADISE, is a garden of pleasure. Such in particular was that in which Adam was at first placed, in the state of innocence, called by the name of עדן, pleasure.

From the pleasantness of such a place, Paradise is in general the symbol of any pleasant or happy state; as in Ezek. xxviii. 13. See also to this purpose the Indian, in chap. viii.

In particular, as in Luke xxiii. 43, Paradise signifies the mansion of good souls in their state of separation.

With Philo, Paradise is the symbol of virtue conferring peace, ease, and joy:* and according to the Indian, chap. viii., the fruits of Paradise are divine and useful notions.

PILLAR, is a support and ornament of a building, and symbolically signifies the chief prop of a family, city, or state. St. Paul, Gal. ii. 9, uses the symbol, in speaking of the apostles James, Cephas, and John.

In Euripides, the pillars of families are the male children.† In the Oneirocritics,‡ pillars signify the princes or nobles in a kingdom.

Pillar of iron, the symbol of great firmness and duration, and as such, used in the prophet Jeremiah, ch. i. 18.

Pillars burning with a clear fire, without being destroyed, signify, according to Artemidorus, Lib. ii. c. 10, "That the children of the dreamer shall grow better and more illustrious." For fire implies persecution and torment; and as fire trieth gold, so does adversity the good and valiant.

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* Phil. Allegor. Lib. i. p. 33. † Eurip. Iphigen. Taur.

‡ The Persian and Egyptian, c. cxlvii., and all the Interpreters, c. clx.

This interpretation of pillars burning with fire without being consumed, greatly illustrates the symbol of the bush burning with fire, and remaining unconsumed, in Exod. iii. 2. For this at once set forth the miraculous preservation of the Israelites in the Egyptian fiery furnace, or their state of oppression there; and their wonderful deliverance from thence.

POSTURE *of persons acting*, determines, in some measure, the nature or kind of their actions.

STANDING, signifies resisting, defending, struggling, and contending for victory; giving assistance to friends, and the like; as in Acts vii. 55, Christ is said to be standing, when he appeared to St. Stephen, as ready to assist him in his agony.

To stand before another, is a posture of Service, Deut. x. 8; 1 Kings x. 8; 1 Sam. xvi. 22; 2 Chr. xviii. 18; Luke i. 19.

WALKING *among or in the midst*, is a posture of dignity and authority, of one that is busy, and watching, and defending those whom he walks about or amongst.

Thus God, to represent himself as protecting and governing the Israelites, saith, in Lev. xxvi. 12, "That he would walk amongst them." And the protecting angel, in Dan. iv. 13, 23, is called a watchman or patroller; one that goes about to defend from any surprise. [Hence, in Rev. i. 13, Christ is represented as walking in the midst of the seven candlesticks; i. e. the churches.] And so Homer, in his Iliad, Lib. i. ver. 37, has used the symbol in relation to Apollo, of whom he says;—

—— Ὃς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάστεις·

where the scholiast explains ἀμφιβέβηκας by ὑπερμαχεῖς. For indeed ἶφι ἀνάστεις, is but synonymous to it.

SITTING, signifies ruling, reigning, judging, and enjoying peace. Thus in Judges v. 10, "Ye that sit in judgment,"

are the magistrates or judges. In 2 Sam. xix. 8, "The king sitteth in the gate;" i. e. he is ready to execute any duty of a king. And *to sit on the throne,* is alway synonymous to reigning, in the Scripture; [as in Rev. iv. 2, "Upon the throne one sitting." "Ipsum verbum *sedere*" (the word *sitting*), says Jerome, "shews the power and authority of God's rule," Ezek. i. 26. Hence "To sit with Christ in his throne," is to reign with him, as in Rev. iii. 21]. The phrase is so used by Virgil in his Æneid, Lib. vii. ver. 169; a seat or throne being the symbol of government.

Sitting, with other adjuncts, has a different signification, as,

To *sit upon the earth,** or on a dunghill,† signifies to be in extreme misery.

To *sit in darkness,*‡ to be in prison and slavery.

And to *sit as a widow,*§ is to mourn as a widow.

To *fall down or prostrate before another,* is the symbol of submission and homage.

See Gen. xxxvii. 7, 8; xxvii. 29; Isa. xlv. 14.

PROPHECY consists not only in predicting future events by Divine inspiration, but also in a public study and zeal for God's laws; the office of the ancient prophets being not only to reveal future events (which power was rather given them to establish their commission), but also to preach and maintain the law of God, already established, when the Israelites forsook it, and to be zealous for it even unto death; to the end that their zeal and constancy might be a witness and testimony against their persecutors, of the truth of God's law.

The primitive notion also of a prophet is to be a spokesman, or interpreter, or declarer of the mind of God to man; as appears by comparing Exod. vii. 1, with Exod. iv. 16. See also Virgil's Æneid, Lib. x. ver. 175. So that *to prophesy* is

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* Isa. iii. 26. xlvii. 1. Lam. ii. 10. Ezek. xxvi. 16.

† Job ii. 8.

‡ Psa. cvii. 10. Isa. xlii. 7.

§ Isa. xlvii. 8.

to bear witness or testimony to the truth against errors and corruptions. And hence *to prophesy* and *to witness* are used as near a-kin in several places of Scripture. Thus when our Saviour was going to prophesy that one of his disciples should betray him, the word used is ἐμαρτύρησε, he *testified*, instead of *prophesied*, John xiii. 21.

So in John i. 7, "to witness concerning the light," signifies to preach the Gospel, to be the great prophet and forerunner of the Messias. So in Acts i. 8, and xxii. 15, the Apostles and St. Paul are said to be *witnesses*, because preachers or prophets; and in Acts xx. 23, the Holy Spirit is said to *witness*, διαμαρτύρεται. See likewise 1 Pet. i. 11. And thus our Saviour "came into the world to bear witness to the truth:"* i. e. to declare the will of God to men, as that great prophet,† which whosoever woould not hear, should be cut off from his people.

R.

RAIMENT. See GARMENTS.

RAIN, (*gentle*) or Dew, the symbol of truth or wisdom, of the Divine protection, or the effusion of God's goodness any way; and, in particular, that of His word; as it is an effect of his goodness to mankind, and the means of making them the subjects of his favour. Thus in Is. xxvii. 3: "I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day." Again Isa. xliv. 3, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring." In Isa. lv. 10, 11, the dew and rain are explained of the Word of the Lord. "I will be as the dew unto Israel," Hos. xiv. 5.

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* John viii. 37. † Deut. xviii. 15, 19.

In Amos vii. 16, "to drop the word," is to prophesy; the metaphor being taken from the symbol of dew; because prophecy is the most gracious effect of God's favour.

In Deut. xxxii. 2, rain is the symbol of pure and heavenly doctrine. And in 2. Pet. ii. 17, *false teachers* are called *wells without water.*

In Ps. lxxii. 6, "The blessings of Christ's coming are described "as the rain that falls upon the mown grass, and as showers that water the earth." And Homer compares the exaltation of joy in a man's mind, to the morning dew reviving the corn.*

[The office of the remnant of Jacob is thus described, Micah v. 7: "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." Compare Psa. lxvii. 1, 2; Rom. xi. 15.]

Agreeably to this account, the Oneirocritics explain the symbol of rain or dew, of all manner of good things. The Indian, in ch. clxxi. saith, "Rain is interpreted of mercy and succession in prayer. And that if any one dreams that his field is rained upon, it denotes, that he shall obtain riches, and joy, and mercy from God." And the Persian and Egyptian, in ch. clxxii., say, "a fine gentle sunshiny rain is the symbol of a general good." According to which, says the Psalmist, Ps. lxviii. 9, "Thou, O God, sentest a gracious rain upon thine inheritance, and refreshedst it when it was weary."

Hence, among the Egyptians, the great masters of symbolical learning; the prophet, who was the supreme of all the religious orders, carried in his hand, as a symbol of his office, upon the solemn processions, a pitcher, ὑδρεῖον, as being the disposer of learning, which is as water, rain, or dew to the soul.†

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* Homer Il. ψ, ver. 597, &c.

† Clem. Alex. Strom. L. vi. p. 269; and Porphyr. de Abstin. L. iv. § 6.

Shower tempestuous may be the symbol of war. Thus Pindar compares war to a shower.* And thus Hannibal the Phœnician compares, in Plutarch, Fabius Maximus the Cunctator, hovering upon the hills to avoid a battle, and afterwards coming down to snatch the victory out of Hannibal's hands, and to save the other Roman army, to a cloud upon the top of a hill, breaking out afterwards into a shower, with storms and flashes.†

The RAINBOW was instituted by God himself, as the symbol or sign of his covenant with mankind after the flood, wherein he had destroyed all mankind, excepting Noah and his family. By the rainbow, as a symbol or token of the covenant, he promised not to destroy the earth any more by the waters of a flood; and that upon the sight of it he would be mindful of his promise. Gen. ix. 9—17. So that, whilst this world lasts, it will be a token of God's reconciliation with mankind; and consequently, that he will not bring them wholly under his anger, to destroy them. So that, in general, it is a symbol of God's willingness to receive men into favour again.

The common bow hath been shewn to be a symbol of war and victory; but the rainbow hath two notable properties which make it fit to be a symbol of peace.‡ For, first, its rundle, or part which should look towards the object aimed at, is always turned from the earth; shewing thereby that it aims not at men, as we know that the pointing of the sword downward is a token of submission, or surrendering. And then, secondly, it hath no string, which shews that the master will not shoot; so that a bow unbent, or without a string, is a proper symbol of peace and friendship.§

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* Pindar. Isthm. Od. vi.

† Plutarch. Vit. Fabii, fol. 57. Ed. Ald.

‡ See Gousset, voc. קשת.

§ See Spencer of Prodigies, c. ii. § 7. p. 157.

Hence the rainbow, howsoever it appears, is, according to Artemidorus, L. ii. c. 39, always accounted good to them that are in great poverty, or other ill circumstances. And all this is suitable to the natural properties of the rainbow; for it never appears, but when there is a gentle rain with the sun shining; which kind of rain is never known to do any harm, but much good.

[RAM. A ram is the symbol of the Persian empire, in which were united the two kingdoms of Media and Persia. Dan. ch. viii. 3, 4, 20. It is not unworthy of observation, that this symbol was the hieroglyphic of their sovereignty, as adopted by the Persians themselves: much on the same heraldic principle, as in modern times an eagle is the symbol of Austria, and a lion of England. Travellers have observed, that rams' heads with horns, the one horn higher, and the other lower, exactly as they are described in the vision of Daniel, may still be seen sculptured on the pillars of Persepolis.]

To REAP. See HARVEST.

REED. There are two things mentioned in Holy Writ, whereby men may measure—a *line* and a *reed*.

The *line*, חבל, implies constantly a division, and giving of possession into new hands; because it is the instrument by which the lands of conquered nations are divided; as in 2 Sam. viii. 2; Lam. ii. 8; Amos vii. 17; Is. xxxiv. 11—17. The division of a land into new lots, supposing a late conquest; and its being divided, to be inherited by new masters. Nahum. iii. 10.

But the *reed*, as it is also used about lands, so it is chiefly employed about buildings;* of which there are frequent examples in the prophecy of Ezekiel, especially about the temple. In Zech. ii. 1—5 a line is used to

* Vid. Schindler, voc. קנה.

measure the whole city; and the prophecy explains itself, that it is in order to have Jerusalem newly inhabited.

The profane authors have expressions which shew, that a measuring *reed* or *line*, is to take possession of the things measured.* And hence, from קנה, a *cane* or *reed*, comes קנה, to acquire or possess.

This use of a line or reed explains the Κανών, or *rule* upon which St. Paul argues, 2 Cor. x. 13, 16; the said *rule* signifying those churches to which he had the sole right by first occupation.

Staff of reed, is a support or assistance that will not last long or be firm: as in Ezek. xxix. 6; 2 Kings xviii. 21.

A *golden reed for measuring*, denotes that what is measured by it shall be glorious and permanent.

RESURRECTION, when used symbolically, signifies, according to the Oriental Interpreters, a recovery of such rights and liberties as have been taken away, and a deliverance from war, persecution, affliction, and bondage.

The Indian, in ch. 5, saith, "That to dream of seeing persons rise from the dead, denotes that there shall be a performance of justice in that place, which is the scene of the vision."

The Persian, in ch. vi. saith, "That such a dream signifies a freedom from slavery and afflictions." And the Egyptian, ch. vii., "That it signifies a release of captives, and a deliverance from war."

What is said in Ezekiel, xxxvii. 11, 14, is altogether conformable to these notions. The resurrection there spoken of being to be understood, as it is there also explained, concerning a deliverance of the Jews from thraldom and captivity, and a restoration of them to their own land. For when resurrection is spoken of a political body,

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* See the Oracle given to the Lacedemonians in Herodotus, L. i. c. 66; L. ii. c. 6. Stephan. de Urb. v. Τεγέα. Suid. v. Σχοῖνος.

it is to be understood proportionably of a political resurrection of that body in the like power. And so Latin authors have used the word *resurgo;* as appears from Ovid,* Pliny,† and Terence.‡

To RIDE. To what has been said concerning Riding, under the word Horse, may be added the two following stories.

The first is out of Procopius,§ who says, he heard a Roman senator say, that in the times of Athalaric, who reigned in Italy, a herd of oxen passing through the market, one of them rid a brazen bull, and that a Tuscan peasant said thereupon, that some time or other an eunuch should subdue the tyrant of Italy. This, he says, was fulfilled by Narses an eunuch, general under Justinian.

The next is a story out of the Turkish history. That nation still minds dreams, and some of them study very much the symbolical language. The story is of Othman the 2d in these words:—"One thing is worthy of note; a little before this tumult happened, Othman dreamed that he rid a camel, and being mounted he could not force him to go by fair means or stripes, and that then descending in a rage to revenge it with his sword, the body of the beast vanished, leaving in his hand only the head and bridle; at which dream being exceedingly troubled, he the next day sends for one of his wizards to interpret it; but he refused, persuading him to apply himself to the Mufti, which he did, and had this interpretation: viz. That the camel signified his empire: his riding, his abuse in government; his descension or alighting, his deposing; the vanishing of the body of the beast, the revolt of his subjects; the head and bridle remaining in his hand, only a bare title; and that he should shortly

* Ovid. Fast. L. i. ver. 523. † Plin. N. Hist. L. xv. c. 32.
‡ Terent. Hecyr. Act. v. Sc. iv. ver. 12.
§ Procop. Hist. Mixt. c. xxi.

die and lose his empire; the empty name only of emperor accompanying him to his grave."

ROD, or SCEPTRE, or STAFF, is the symbol of power and government; and so is taken for a king or powerful man. It is so explained by the Oneirocritics in chaps. cxxi. clx. and ccxv. And is so taken in Æschylus.*

In Latin authors *sceptrum* and *virga* do likewise often denote power.

In Isa. x. 5, the Assyrian is called "the rod of God's anger." In Jer. i. 11, "A rod of an almond tree," is explained, by the Targum, of a king hastening to destroy; because the שקד, *almond tree*, is a hasty budder, having its name from שקד, *to hasten*, or *to do evil*, or *to watch* for that purpose; as in Isa. xxix. 20.

Amongst the Pagans, the magicians and augurs in their divinations made use of a rod, sceptre, or staff, which they commonly pretended was given them by some god for that purpose.† And thus when Hesiod pretends that he was inspired by the Muses, he says they gave him a sceptre of bay‡. And Pallas herself, in Homer,§ makes use of a rod to act the magical trick of changing Ulysses into a beggar: and again to restore him.‖ And thus, in opposition to the rods of the magicians which they used in their enchantments, God commanded Moses to make use of his rod or walking-staff, in the working of the miracles in Egypt; and which is therefore called, in Exod. xvii. 9, "the rod of God."

As to the mantical rod, or staff, amongst the heathen, there is a gradation of its power in the history of Tiresias. When Tiresias was alive, and lost his eyes, but had given him, instead thereof, the faculty of a second sight, that

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* Æsch. Suppl. ver. 255.

† See Jamblich. de Myster. Æg. § iii. c. 11.

‡ Hesiod, Theogon. ver. 30. § Hom. Odyss. ν. ver. 429; π ver. 456.

‖ Hom. Odyss. π. ver. 172.

is, of prophetical visions and divination; he had at the same time a blue staff delivered, which was a badge thereof. When he was dead, and an oracle was set up in his name, Homer* takes from thence an occasion to inform us, that Proserpina had given his soul an eminent privilege above all others, still to have wisdom, that is, knowledge of future things: and for that reason Ulysses in the Necromancy was only to consult that soul, which alone was able to give him a satisfactory oracle. When therefore that soul appears, Homer observes that it had a golden sceptre;† which is therefore the badge of the power of divination which Proserpina had given him. Now a golden rod for divination suits the immortal state of the soul, and shews, that by the golden sceptre, Homer understood that Tiresias had thereby received some more eminent and durable power of Divination than he had when he was alive, and had only a plain mantical rod or staff; and that the oracle of Tiresias would subsist perpetually. Wherein, though Homer was mistaken, that oracle having ceased before Plutarch's time,‡ yet the poet spake according to his conceptions of the things. So that Tiresias, when dead, has a suitable symbol of divination among the souls, as Homer§ observes, that Mercury had an enchanting rod of gold to conduct the souls to hell, and perform some other feats, but not to divine; Apollo who gave it him having made that exception.||

The Egyptian hieroglyphic of "a sceptre with an eye on the top of it," denoted a wise king or government.

In Ezekiel xxxvii. 16, a rod, from the allusion of the Hebrew name of it, to that of a tribe which is שבט, is used symbolically with the name of Judah, to signify that tribe, with all its adherents; as another, with the name of Ephraim, to denote all the apostate Israelites.

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* Hom. Odyss. κ. ver. 493, &c. † Hom. Odyss. λ. ver. 91.

‡ Plutarch. de Def. Orac. p. 293.

§ Hom. Odyss. ω. ver. 3. Hor. L. i. Od. x.

|| Hom. Hym. in Merc. ver. 530, &c.

S.

SACKCLOTH. See under GARMENTS.

SALT hinders flesh from corruption, and makes it keep; and is therefore used sometimes to signify incorruption, eternity, perpetual duration. Thus, in Numb. xviii. 19, "All the heave-offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons, and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever." So again, 2 Chron. xiii. 5, "The Lord God of Israel gave the kingdom to David for ever by a covenant of salt." And thus Lot's wife being changed into a pillar of salt, symbolically shewed, that she was a standing or perpetual monument of the judgment of God against those that mistrust his power and goodness.

Agreeably to this is our Saviour's discourse, in Mark ix. 48, 49; he says, that the torments of the wicked shall be like that of those that are gnawn by an immortal worm, which relates to their conscience; and that they shall be tormented also by an unquenchable fire, which relates to their body. He then proceeds, "For every one shall be salted with fire," i. e. every one shall be salted with that very fire which torments him.

This is to prevent an objection, How can their body subsist therein? Yes, says he, because that fire shall have a salt therein, which will make their body incorruptible. Then he adds, by way of proof and illustration; "and every sacrifice shall be salted with salt;" that is, the wicked shall be made, in that torment of fire, a sacrifice of everlasting holocaust to the Divine justice, God having given an illustration and proof thereof in the typical law, having therein commanded that all sacrifices should be salted which were offered by fire, Lev. ii. 13; Ezek. xliii. 24.

The next words, "Salt is good," &c., may be said to be a kind of digression or explanation, as thus: Though salt may signify the perpetuity of their torments, yet there is a good salt, a symbolical signification thereof to a good purpose: for as ye are the salt of the earth, which is to be supplied from Matt. v. 13, so ye may save the earth or men to eternal salvation; but ye must take care to preserve its savour, or else as unprofitable ye shall be rejected.

Salt being thus the symbol of perpetuity, is put synonymous with brimstone, in Deut. xxix. 23, "And the whole land thereof is brimstone and salt, and burning, that it is not sown:" which alludes to the salt lands frequent in Africa, Arabia, and Persia, which bear nothing growing on them. So in Judges ix. 45, Abimelech having overthrown a city, sowed it with salt to curse it, that it never should be built again. So Psa. cvii. 34, according to the original, "a fruitful land into saltness."

See Ezek. xlvii. 11; Jer. xvii. 6; Zephan. ii. 9.

SAND *of the Sea*, may be considered two ways; either implicitly, as the sand of the sea is the same as the sea shore; or else as it is an aggregate body of innumerable individuals.

Sand of the sea in the first sense implies, according to Artemidorus, Lib. ii. c. 43, hope and safety to persons in distress, upon the account of persons tossed in a tempest being glad when they can see the shore. The second sense of the sand of the sea is obvious, to signify any great multitude, or indefinite number. So God promised to Abraham, that his seed should be without number, under this similitude, Gen. xxii. 17; xxxii. 12. And the similitude is often used of Israel, as 1 Kings iv. 20; and in general of any multitude, as in Gen. xli. 49; Isa. x. 22; Josh. xi. 4; 1 Sam. xiii. 5; 2 Sam. xvii. 11; Jer. xv. 8; Hos. i. 10.

The similitude is also used by Homer, Il. L. ii. ver. 307.

And Pindar* gives this reason of the similitude, "because the sand is to us innumerable." Therefore in Euripides† ἀναρίθμητοι, the numberless, are the common people which are of no account.

[SCORCH. See HEAT.]

SCORPION is explained by the Oneirocritics‡ of a wicked enemy, or mischievous contemptible person. For the scorpion is constantly shaking his tail to strike;§ and the torment caused by his sting is very grievous.‖ Hence Ezekiel, chap. ii. 6, compares the wicked Israelites to scorpions. And the author of the book of Ecclesiasticus, in chap. xxvi. 7, compares a man, that hath a shrew to his wife, to one that taketh hold of a scorpion. Terrestrial scorpions are of all the most hurtful.¶

In the Arabian authors, there is the following account, which explains the symbol of the stinging of a scorpion:— Adhed, last caliph of the Fathimites in Egypt,** a little before his deposition, dreamed that a scorpion coming out of the mosque stung him. The interpreters said, that a man coming out of that mosque should either deprive him or kill him. The event was, that Saladin, designing to depose these caliphs, in favour of those at Bagdad, did assemble all the doctors of Cairo, as in a synod; and that the Sophi Nagmeddin, rector of the mosque, did therein declare the Fathimites unworthy of the caliphat; and so they were deposed. Such was the sting of that false doctor, who before, being examined by the caliph, was thought out of scorn unable to do any harm.

["The torment of a scorpion when he striketh (i. e. stingeth) a man," is a most expressive symbol, and denotes

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* Pind. Olymp. 2.
† Eur. Helen. 1695. Idem. Ion. ver. 837.
‡ See the Persian, c. 285. Artem. L. ii. c. 13.
§ Plin. N. H. L. xi. c. 25.
‖ Boch. Hieroz. pp. 639, 640, 642.
¶ Bochart. Hieroz. p. 934.
** Herbelot. tit. Adhed & Fathemiah.

sufferings of the most agonizing kind; the sting of the scorpion being attended with the most excruciating pain, arising from the powerful poison which it injects into the wound.]

Note. The Scorpions, as well as the Locusts, hurt only for five months.*

SCYTH, or SICKLE. See HARVEST.

SEA. See under WATERS.

SEAL. See SEALING.

SEALING has several acceptations :—

1. It denotes preservation and security. Thus, in Cant. iv. 12, *a fountain sealed,* is a fountain carefully preserved from the injuries of weather and beasts, that its water may be preserved good and clean. In Job xiv. 17, *sins sealed up in a bag,* signify that no sin shall be forgot. And thus for the greater security the stone at the mouth of our Saviour's sepulchre was sealed with a seal.

2. It denotes also propriety ; from the custom of sealing goods and servants when they are bought, that it might be known to whom they belonged.

3. Sealing may denote secrecy and privacy ; men sealing up those things which they intend to keep secret. Thus *a book sealed,* is a book whose contents are secret, and have for a very long time been so, and are not to be published till the seal be removed.† Horace has used the symbol, L. i. Epist. xx. ver. 3. And in Is. xxix. 11, "a vision like to a book sealed," is a vision not understood.

4. Sealing sometimes signifies completion and perfection ; because the putting of the seal to any instrument or writing completes the matter about which it is, and finisheth the whole transaction. Thus concerning the

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* Bochart. Hieroz. p. 639, 640, 642.

† Λόγοι καὶ φύλλα ἢ βιβλίον ἐσφραγισμένον παλαιώτατον δηλοῖ. Hor. Ap. L. ii. Hierogl. 25.

king of Tyrus, says the prophet Ezekiel, xxviii. 12; "Thou sealest up the sum [or measure] full of wisdom and glory;" that is, thou lookest upon thyself as having arrived at the highest pitch of wisdom and glory. Thus the Arabians call the Alchoran the seal of God's promises; as being, according to them, the completion or perfection of God's promises; and Mahomet, the seal of the prophets, as being according to them the greatest of the prophets, after whom no more are to follow.*

5. Sealing signifies assent, confirmation, and authority, from the use of a seal's being put to decrees, diplomas, covenants, and wills. Thus in Nehem. ix. 38, the princes, the priests, and Levites, to shew their assent to, sealed the covenant. And sealing has the same signification in John iii. 33.

In Esther, viii. 8, "a writing sealed with the king's seal," denotes the will and pleasure of the king, and that it is unalterable, not to be reversed. And hence *a person sealed*, signifies a person authorized and commissioned, as in relation to our Saviour, concerning his giving that meat which endureth to everlasting life;—says St. John, vi. 27, "Him hath God the Father sealed." Hence the bearing of the ring or seal is a token of a high office. See Gen. xli. 42. And therefore in Aristophanes, the giving of a ring to a person is making him chief magistrate or high steward, and the taking away of the ring the discharging him of his office.† To the same purpose speak the Persian and Egyptian Interpreters, in ch. cclx. concerning a ring or seal.

6. Sealing signifies hindrance and restraint, to put a cessation to, or stop the effect of any design. Thus in Job xxxvii. 7, God is said "to seal up the hand of every man:" i. e. to hinder their work by storms and wet weather, or to restrain their power. And so in Job ix. 7, he

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* Herbelot. tit. Abou Maaschar.

† Aristoph. Equit.

is said "to seal up the stars," that is, to restrain their influences. And thus in Æschylus, "thunder sealed up," is thunder restrained, not used, or laid aside.*

SEAT. See under THRONE.

To SEE, is in several places a prophetical expression, shewing the proper work of the prophets. For in 1 Sam. ix. 9, he that was in those days called a prophet, was before time called a seer; and therefore their inspiration, when it was given them by symbols, comes under the name of *seeing* or *vision*; as in Numb. xxiv. 4, 16. And this is the very style of the heathens, as appears from Euripides † and Virgil.‡

Verbs that belong to the human senses are often put for one another in the best authors. Thus to *see a voice* is an expression used by the sacred writers,§ and by Æschylus.‖

Aristophanes uses γεῦσαι τῆς θύρας, taste the door, instead of, feel the door.¶ And Petronius, a nice author as to matter of style, hath used the same kind of expression, who saith "necdum libaveram cellulæ limen." For another instance of the rule, see Lucretius, B. i. ver. 645.

The eyes oftentimes sympathize with the affections of the soul: and therefore *to see*, in Scripture, frequently signifies to rejoice or be grieved, according to the circumstances of the person affected. Thus old Simeon, when he saw our Saviour, said, "Lord, now lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation:" that is, I shall now die in peace, or with joy, because I have seen my Saviour. So in Ps. lxvi. 18, "If I regard iniquity in my heart, the Lord will not hear me:" that is, if I take delight in sin, God will not bless me.

In like manner, as to the affection of sorrow, 2 Kings

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* Æschyl. Eumen. ver. 830, &c.
‡ Virgil. Æn. L. vi. ver. 86, 87.
‖ Æschyl. Prom. ver. 21.
† Eurip. Helen. ver. 755.
§ Exod. xx. 18.
¶ Aristoph. Ran.

vii. 2, "thou shalt see it with thine eyes, but thou shalt not eat thereof:" that is, thou shalt have the sorrow not to enjoy the benefit of it. See also 2 Kings xxii. 20; Esther viii. 6; Psal. cxii. 10; 1 Sam. ii. 33; Deut. xxviii. 34.

So in profane authors, in relation to joy, *Pascere oculos*, to feed the eyes,* signifies to take a delight in seeing. *In oculis gestare*, to carry or have a person in one's eyes,† is to love him dearly, to desire to have him always present. And in relation to sorrow, a thing done before the eyes heightens the grief, as in several places in Terence,‡ and Virgil.§

After the same manner, according to the circumstances, are many expressions of Holy Writ, in which God is said to behold, see, or regard, to be understood. As when in Luke i. 48, the Virgin Mary saith, "he hath regarded the low estate of his hand-maiden," the meaning is, he hath taken a delight in, or hath favoured the low estate of his hand-maiden, so as to account her worthy of the greatest honour.

On the other hand, our seeing God, denotes the large and clear knowledge we shall have of God, the inconceivable pleasure of contemplating him, the joy of loving, and of being loved by him. All which is very fitly represented by seeing; because this of all our senses is the most noble and refined, the most critical and exact, the most perfect and comprehensive, the most unwearied and inquisitive, and the most desirable and delightful.

SEPULCHRE. See under BURIAL.

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* Terent. Form. † Terent. Eunuch.

‡ Terent. Heauton.—"non mihi per fallacias adducere ante oculos?" Ter. Eun. "Quæ mihi ante oculos coram amatorem adduxisti tuum." Elsewhere the grief itself is expressed: as in Phorm. Act. v. Sc. ult. ver. 64.

§ See Servius in Virgil. Æn. L. i. ver. 118; and in Æn. L. ii. col. 585.

SERPENT. See DRAGON under BEAST.

SHIELD. To be well armed, especially with defensive arms, gives courage and confidence, and boldness to attack or undertake anything. Thus Horace, speaking of the boldness of him that first ventured to sea, saith that his breast was armed with treble brass, L. i. od. iii.

Hence the shield is with the Oneirocritics a symbol of courage. In c. 233, they say it betokens intrepidity, and that if a king sees a shield in his dream, it denotes a stout commander under him against his enemies, such a general being the shield of a king, *ἡ γὰρ ἀσπὶς εἰς πρόσωπον ἐκρίθη τοῦ πολεμάρχου αὐτοῦ.*

So in Æschylus, the adulteress Clytemnestra is confident, that as long as Ægisthus, her luminary, shall blaze in her house, he will be her protector and shield, and drive away all fear.*

Thus in Psalm xviii. 2, David calls God his shield; in the Hebrew מגן from גנן, to protect, cover, defend. And in Psa. xxxiii. 20, God is called the help and buckler, the offensive and defensive arms of his people.

[SHILOAH (a small fountain and brook just without Jerusalem, which supplied a pool within the city for the use of the inhabitants) symbolizes the state of the kingdom and house of David, much reduced in its apparent strength, yet supported by the blessing of God. Isa. viii. 6. It is finely contrasted with the waters of the Euphrates, great, rapid, and impetuous, the symbol of the Babylonian empire, ver. 7.]

SHIPS (*merchant*) signify the merchandise and treasure which they bring; and are therefore the symbols of profit.

In former times the ways of trade were generally carried

* Æschyl. Agamemn. ver. 1443.

on by the means and work of slaves. And therefore in the Oneirocritics,* ships denote riches procured to a person by the labour of his slaves.

Islands, as has been shewn, are standing and fixed places of commerce and riches; but *ships* are only transient, moveable instruments to procure and bring them. And therefore ships denote moveable riches and wealth.

[SICKNESS is a low state of political health. In a theological sense, it is a low state of piety and religion. 2 Chron. vi. 28; Isa. i. 5; Hos. v. 13.]

SILENCE metaphorically signifies any ceasing from action. So the moon is said to be *silent* when she is in conjunction, and so gives no light.† So silence in war is a cessation from acts of hostility.‡ And so likewise when the sun stood still at the prayer of Joshua, x. 12, 13, the sun, in the original, is said to be silent; i. e. not to perform his usual course. And thus in Pliny, heaven is said to be silent when no wind is stirring.§ Silence likewise signifies an awful pause, a state of suspense, in the immediate expectation of some great and decisive event. Rev. viii. 1. In this sense it is used by Milton:

> "He asked; but all the heavenly quire stood mute,
> And silence was in heaven." *Par. Lost, Book* 3.

Silence, in the *Auspicia,* was when nothing foreign was observed which might hinder the true observation of them.‖ And therefore it was a solemn form, before any observation was made, for the Augur to ask a proper person if there was silence.

During the sacrifices of the heathens, silence was required of all the worshippers, excepting the priests and

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* See the Persian and Egyptian, c. 180.

† Plin. Nat. Hist. L. xvi. c. 39, and L. xviii. c. 31.

‡ Livy, L. xxxviii. c. 38.

§ Plin. Nat. Hist. L. xviii. c. 28, fin.

‖ Tully de Divinat. L. ii. Vid. Fest. Voc. Silentio.

criers, who only spake the words of their rituals. This was called Ἐυφημία and Σιγὴ,* and the formula of the Romans was *favete linguis*. Hence, *sacrum silentium* in Horace;† and Theophrastus reckons it as part of the character of a filthy fellow to speak when he is sacrificing.‡ So that if any one made any prayer in the mean time for particular favours to himself, he prayed silently: from which some took the liberty, not being heard, to ask unreasonable things.§ Upon which account, to hinder such foolish and unreasonable prayers, Pythygoras commanded his disciples to speak aloud when they prayed.‖

As for the Jews, silence was observed in the temple during the offering of incense; at which time the people stood in the courts of the temple, and falling upon their knees prayed every man to himself; whereas during the other parts of Divine Service there was a great noise of musical instruments and trumpets.

See 2 Chron. xxix. 25—28; Luke i. 10. Upon this account silence before God, and a silent soul, may be symbols of praying.

SITTING. See under Posture.

To SLAY. See to Kill.

SMOKE, considered as hindering or obscuring the sight, may signify gross errors, which obscure and darken the understanding.

When considered as a thing of no substance, and that quickly disappears, it then signifies ambition, and the vain promises of courtiers.¶

When considered as proceeding from incense offered to God, it is the same as a cloud of covering or protection.

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* Eurip. Iphigen. † Horat. L. ii. od. 13.
‡ Theophr. chap. περὶ δυσχερείας. § Persius, Sat. ii. ver. 6, 7.
‖ Apud Clem. Alex.
¶ Hor. L. iii. od. 29, v. 11, 12. Martial. L. iv. Ep. 5.

When considered as proceeding from fire only, it then signifies, according to the Oneirocritics, diseases, anger, punishment and war.* And agreeably to this, smoke is in Virgil explained of war.† In the Sacred Writings, smoke is for the most part the adjunct of war and destruction. See Gen. xix. 28; Josh. viii. 20; Judges xx. 40; Psa. xxxvii. 20; Isa. xiv. 31. To which may be added those places where smoke is said to come out of God's nostrils, as in Deut. xxix. 20; 2 Sam. xxii. 9; Psa. xviii. 8; lxxiv. 1; for that is the same as his anger, according to the constant rule of the Poets:—

Χολά ποτὶ ῥινὶ κάθηται ‡
"Disce, sed ira cadat naso."§
"Fames & mora bilem in nasum conciunt." ‖

Hence Virgil,

——"premens volvit sub naribus ignem."¶

And Martial,

Spumantem nasum vivi tentaveris ursi."**

In Pindar, smoke likewise signifies anger. He says, "It is the lot of a good man to bring water against the smoke to them that quarrel," that is, to make peace when men fall out.††

A house filled with smoke denotes punishment from persons in authority, or the supreme Power.‡‡

[Pillars of smoke, Joel ii. 30, symbolize war; and are the instruments to darken the sun, and turn the moon into blood, ver. 31; i. e. the symbolic sun and moon. Hence the cloud of smoke and smoky colour, Rev. xv. 8, may signify the eclipsing of authority, the pulling down of the standing government.—*Daubuz.*]

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* The Indian, c. 159, and the Persian and Egyptian, c. 29, 160, and 284.

† Virgil. Æn. L. vii. vers. 76—81.

‡ Theocrit. Idyll. i. ver. 18.

§ Persius Sat. v. ver. 91.

‖ Plaut. Amphit. Act. iv.

¶ Virgil. Georg. L. iii. ver. 85.

** Martial. L. vi. Ep. 64.

†† Pindar. Nem. od. i.

‡‡ See the Oriental Oneirocritics, c. 160.

SNOW, according to all the Oriental Interpreters, in chap. 191, denotes poverty, cares, and torments. And again, that to dream of snow falling upon a place, where there used to be none, signifies fertility in that place. And in Persia, as Tavernier says, they guess at the fruitfulness of the following year by the fall of the snow.

SONG (*new*). In Hosea ii. 15, singing implies the miraculous assistance and manifestation of God's favour: "And she shall sing then as in the days of her youth, as in the day when she came out of the land of Egypt." Where the Targum saith, "I will work miracles for them, and perform great acts, as in the day when they ascended up out of the land of Egypt."

Thus a song is upon the account of a new subject of thanksgiving, and therefore denotes a great deliverance. So in Psa. xl. 3, "He has put a new song in my mouth," is the same as if it had been said, he has wrought a new work of salvation and favour towards me, which requires this extraordinary return of thanks.

SORES or Ulcers. The symbol of sores or ulcers is very analogous to the vices and guilt of the mind. For as the habit or clothing shews the quality and fortune of the person; so the affections of the body can be used only to denote those of the soul. The proximity of the clothing is thought to be sufficient to affect the body, and the close union of the body must certainly affect the soul. Hence comes the general opinion of the Oriental nations, Pagan and Mahometan, that the dirt of the clothes makes the whole man impure; which is as old as the times of the Patriarchs before the Mosaical dispensation.

A sore therefore signifies an uncleanness, a sin or vice proportionable to the properties of the sore. This is thus proved from Holy Writ.

First, in Deut. xxviii. 35, Ἕλκος πονηρὸν, an eating sore

is said to be the punishment or curse for disobedience. And thus, as in the Hebrew style, the work is taken for the reward, and the reward or punishment for the work; the sore may represent the guilt. And hence Job's friends, from the greatness of his sores, did agree about the greatness of his supposed sins, and taxed him accordingly.

Secondly, a sore, leprosy, or running sore, were the visible marks which not only drove a man from coming into the presence of God, but also forced him to go out of the camp, and the society of men. And therefore a sore may very well symbolically represent that those who are plagued with it are driven away from the presence of God, and become abominable in his sight, and unfit for the society of Christians; which we know in the Christian Religion arises not from any bodily infirmity, but from the ulcers of the soul, the sins and wickedness of men.

Thirdly, sores or ulcers symbolically signify sins, because in the Hebrew phrase and notions, *to heal* signifies to pardon sins, and to pardon the sin is equivalent to healing.

Thus in 2 Chron. xxx. 20, Hezekiah having prayed that God would excuse and pardon those who had eaten the Passover without being sufficiently purified, "The Lord hearkened to Hezekiah, and healed the people." Thus in Isa. liii. 5, by our Saviour's stripes are we healed. And in Isa. i. 6, wounds, bruises, and sores are sins, the binding up of them signifies repentance, and the healing up remission.

Agreeably to this, Philo observes, "That the leprosy is the symbol of the sins of the soul."*

As for the exposition of the Oneirocritics, they all say, "That sores and imposthumes signify the acquisition of riches, with envy, and to the prejudice of the supreme power, and that too with shame and by stealth." See chaps. cv. cvi. cvii.

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* Philo de Immutab. p. 210.

[Sores denote also ill digested humours in the body politic, after they have broken out into overt action. Isa. i. 6; 2 Chron. vi. 28.

A sore and pain, signifies, according to Sir Isaac Newton, a durable plague of war, Rev. xvi. 2, 11.]

Upon the same principles that sores are sins, may the leaves of a tree be the symbol of remission of sins, or Divine pardons; and so of the Divine favour consequent thereupon. And this

First, as leaves and plants are used medicinally to heal the sores and bruises of bodies.

Secondly, as they have been used in religious purgations or expiations.

In the Mosaical law there was one general kind of sacrifice commanded for purgation, which consisted of an heifer sacrificed and burnt to ashes, with which, and spring-water, a lee was made to serve many sorts of purgations. When this heifer was burnt, cedar and hyssop, with scarlet wool, were thrown into the burning; and when purgations were made with the water, a branch of hyssop was used to sprinkle it, Num. xix. 6, 18. Also in the purgation of the leprosy, the like branches of cedar and hyssop, with scarlet wool, were used, Lev. xiv. 4, 6, 7. Hence, in Psa. li. 9, " Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Which ceremonial rite is symbolical, and grounded upon the abstersive or purging virtue of the hyssop.

As for the Pagans, they used herbs several ways in sacrifices and purgations. Porphyry says, " The ancient way of sacrificing was to offer grass and branches."*

Pliny is of opinion that the *thus* or frankincense, was not used in the times of the Trojan wars for a perfume or incense in religious rites; but that they used the smoke of cedar and citrus.† So the ancient Romans, in the times

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* Porphyr. de Abstin. L. ii. § 5. † Plin. Nat. Hist. L. xiii. c. 1.

of Romulus, used the myrtle in their purgations;* and the bay likewise was thought to expiate;† and savine was used to the same purpose.‡ Hence came the use of crowns in sacrifices; and these were used not only by them who offered, but upon the statues and altars too, to make the gods propitious.§

Eusebius also makes mention of offering herbs and leaves as the most ancient way of sacrificing among the heathens. All which practices proceeded from the consideration of the natural virtues of such plants, which by a similitude or analogy, between the ulcers or pains of the body to the sins or guilt of the soul, they applied in religious rites, as appears from Proclus|| and Jamblichus.¶

Thirdly, leaves serve for covering, and so may be symbols of a propitiation.

Sins, when grievous and ripe for punishment, are said to be before God: what therefore covers them makes a propitiation. Upon this score, the cloud of the incense, which covered the mercy-seat when the high-priest went into the sanctuary, is said to prevent his death, Lev. xvi. 13. God would have a kind of veil to stand before the high-priest, that he might not, as it were, see God face to face, which was a privilege only granted to Moses.

So in Psa. xxxii. 1, "Blessed is he whose transgression is forgiven; whose sin is covered:" and in Psa. lxxxv. 2, "Thou hast forgiven the iniquity of thy people, thou hast covered all their sin;" wherein pardon and covering explain each other.

Further, sin is nakedness in the style of Holy Writ, and the consequence of it is shame. Thus in Exod. xxxii. 25, when the people had committed idolatry, "Moses saw that the people were naked, for Aaron had made them

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* Plin. Nat. Hist. Lib. xv. c. 29. † Id. L. xv. c. 30.
‡ Ovid. Fast. L. i. ver. 343.
§ Plaut. Trinumn. Act. I. Sc. ii. Merc. Act. IV. Sc. i.
|| Proc. de Magia.
¶ Jamblich. de Myst. § i. c. 15. § v. c. 23.

naked :" so 2 Chr. xxviii. 19, " For he made Judah naked, and transgressed sore against the Lord." What therefore covers man, takes off, or at least lessens his shame. When therefore Adam had sinned, he endeavoured to palliate his shame, by covering his body with leaves or boughs. But God, who was merciful, though he cursed him in some things, yet he favoured him in others; and upon his confession, which was a token of repentance, he clothed him. It is probable that God instructed him to offer up some victims for his sin, and thereupon commanded him to clothe himself with the skins; which by that were indeed a mark of God's reconciliation, but shewed still that the guilt was not quite so removed, but that he continually stood in need of the Divine mercy; and that his own invention of the covering of the leaves was not that which could cover his sin, but that which God allowed. See under Trees.

STAFF. See Rod.

STANDING. See under Posture.

STAR. To what has been said concerning stars under Light, may be added the following remarkable dream explained by the Arabian writers, and to be met with in Herbelot, tit.—" Toumenahkan and Timour."

Toumenahkan, prince of the Moguls or Oriental Tartars, had, by one of his two wives, twin sons, Kilkhan and Fagiouli. This Fagiouli dreamed one night that he saw, proceeding out of his brother's bosom, three stars which arose successively, after which a fourth arose more glorious than the rest, whose rays enlightened the whole surface of the earth. From this star came out others, which had a bright light, but far inferior to the other. This great star being set as well as the three others, gave place to those less stars, which cast their beams upon several particular parts of the earth.

Fagiouli having had this mysterious dream, and awaking, thought upon it in his mind; and was again overcome

with sleep, and dreamed a second time, and saw seven stars, which came out of his own bosom, following one another, and taking each a particular turn in heaven. These seven were followed by an eighth, whose greatness and light far exceeded the rest, and indeed enlightened all the parts of the world, and produced a great number of other stars, which took their several turns, after the great one had finished its course. Having consulted his father thereupon, well skilled in Oneirocrisy, he called his son Kilkhan, and explained them thus: That according to the first dream, out of the progeny of Kilkhan should arise three princes which should possess the empire of the Moguls, and should transmit it to a fourth, who should subjugate a great part of the world, and divide it amongst his children. And accordingly these were Coblaïkhan, Bortan Behadir, and Jesukaï Behadir, and the fourth Ginghizkhan; who accordingly divided his kingdom and conquests to his children.

As to the second; that out of Fagiouli should arise seven princes possessing an absolute command in the armies under the authority of the then reigning Mogul emperors; after which an eighth should arise in direct line, who should be the greatest conqueror in the world, and leave a numerous posterity, whose princes should reign to the end of the world. Now these seven were accordingly the chief captains of the Moguls: and the eighth was Timour, or Tamerlane, that great conqueror, whose posterity still reigns in the Indies under the name of the great Moguls.

Upon this exposition the two brethren agreed, that the empire should remain in propriety to the posterity of Kilkhan, the elder, and that the command of the armies should always be in the hands of Fagiouli, the younger. And this was so exactly observed by their successors till the times of Tamerlane, that, notwithstanding his vast power, he long refused the title of Khan, or Sultan, and only took that of Emir, or Commander, until the death of

Soïourgatmischkhan, sultan of Cathaï, descended from Ginghizkhan.

STING is equivalent to the poison which it contains, and transmits into the wound it makes.

In Scripture, *poison, lies, error, delusion, curses, gall, and mischief,* are synonymous; the former being the causes of the last. So in Psa. cxl. 3, "Adders' poison is under their lips," is to be explained by lies or curses; as in Ps. lviii. 3, 4, "They go astray, as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear." And in Ps. xiv. 5, "With their tongues have they deceived: the poison of asps is under their lips; their mouth is full of cursing and bitterness." For the sting of the scorpion, see under SCORPION.

STONES (*precious.*) See GEMS.

STONE (*white.*) The most ancient way among the Grecians of giving sentence in courts of judicature was by black and white pebbles called Ψῆφοι. They who were for acquitting a person tried, cast into an urn a white pebble, and those who were for condemning him a black one. Ovid has taken notice of this custom:

> "Mos erat antiquis, niveis atrisque lapillis
> His damnare reos, illis absolvere culpâ."*
>
> "Black and white stones were used in ages past.
> These to acquit the prisoner, those to cast." H. H.

The like was done in popular elections; the white pebbles being given by way of approbation, and the black ones by way of rejection. Hence a *white pebble* or *stone,* becomes a symbol of absolution in judgment, and of conferring honours and rewards.

The symbol of a *stone cut out of a mountain without hands,* is used in Dan. ii., and may be thus explained.

* Ovid. Met. L. xv. ver. 41, 42.

A mountain has been shewn to signify symbolically a kingdom or empire. Now a mountain consists of stones united together. By the rule of analogy, stones therefore must signify the several peoples of which a kingdom or empire represented by a mountain is composed. And therefore a stone cut out of a symbolical mountain, will be a people to be formed out of the kingdom represented, and to be (forasmuch as the cutting denotes a separation) of a quite different nature to the rest of the people, of which the said kingdom consists. And forasmuch as this is said to be done without hands, this may denote, that the said people would be of a sudden formed when men were not aware of any such thing, and that it would be done without any visible worldly support or assistance.

[*A stone cast into the sea*, symbolizes destruction. When Jeremiah had written his prophecy concerning Babylon, he commanded Saraiah to do after this manner: "And it shall be when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of the Euphrates. And thou shalt say, Thus shall Babylon sink, and thall not rise from the evil that I will bring upon her." Jer. li. 63, 64. The symbols, however, under which the prophets predicted the fall of the Babylonian empire, do not absolutely imply that she should be then totally ruined: and for this reason the Holy Ghost, in declaring God's judgments on mystical Babylon, brings symbols from other places where such desolations are predicted, as that of Tyre, &c. See Rev. xviii. The symbols here used are also more vehement: a *strong angel*, instead of Seraiah; a *mill stone*, instead of a common stone: thrown into *the sea*, instead of the Euphrates, (ver. 21); symbols denoting utter destruction. Thus Babylon appears to be devoted, or accursed, as Jericho was. In the words of Jeremiah, the curses or predictions are written in a book, and cast into the Euphrates, to shew that as the stone is never likely to rise up again out of the water, so the effect of the curse should continue.]

SUN. See under LIGHT.

[SWALLOWING UP, signifies consuming by conquest. *To drink up the sea,* is a symbol which Schehabeddin, a learned Mussulman doctor, explained to signify, *to command all the world*; i. e. to get it under one's power. See Isa. xlix. 19; Jer. li. 44; Hos. viii. 8.]

SWORD is the symbol of war and slaughter, as may be seen in many places of Holy Writ, especially in the Prophets. See Ezek. xxi. So likewise our Saviour uses it in opposition to peace. Matt. x. 34, "I came not to send peace but a sword," which St. Luke xii. 51, expresses by the word division.

Thus the Egyptians, those grent masters of symbolical learning, called Ochus, king of Persia, a cruel conqueror to them, by the name of sword.*

With the Oneirocritics, a sword is the symbol of authority, power, and increase of offspring.†

In all sorts of authors innumerable are the places in which the sword is the symbol of death or destruction. Thus in Euripides,‡

Ξίφος μενεῖ σε μᾶλλον ἢ τ' ὀυμὸν λέχως.

"The sword shall reach thee, not my nuptial bed."

The Word of God is often in Scripture compared to a sword; as by St. Paul, Eph. vi. 17, "And the sword of the Spirit, which is the Word of God." So in Heb. iv. 12, "For the Word of God is quick and powerful, and sharper than any two-edged sword. And in Hos. vi. 5, the Word of God is said to destroy all his enemies: "Therefore have I mowed down your prophets; I have slain them by the words of my mouth, and my judgments go out as the light.

[Sword is the symbol of the office of magistrate or

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* Plutarch. de Isid. and Osir. p. 394.

† Oneir. c. ccxxi. ccxlix. according to the Persian and Egyptian.

‡ Eurip. Helen. ver. 809.

judge, who have it on solemn occasions carried before them, Rom. xiii. 4, "He is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain," &c.

My sword shall be bathed in heaven, (Isa. xxxiv. 5), denotes a prodigious carnage of the princes, the governors, and nobles of the nations, who, in the symbolical style are called *heaven*, by a metonymy for the host of heaven.

Sword is the symbol of Christ's power, by which he destroys his enemies, Psa. xlv. 3. In Isa. xlix. 2, our Lord is the speaker: and his words are, "Jehovah hath made my mouth like a *sharp sword*." And in Rev. i. 16, "Out of his mouth went a *sharp two-edged sword*." Again, xix. 15, "Out of his mouth goeth a *sharp sword*, that with it he should smite the nations." See also ver. 21.]

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The TABERNACLE, amongst the Jews, during the times that their Church was not fully settled, was the symbol of God's presence, and consequently of his protection: and of his Church, to whom the promises of protection were made, and confirmed by the symbol of his presence. So that the said tabernacle prefigured, and is therefore used in the Christian dispensation as the symbol of the Christian Church, as in favour indeed with God, and under his protection, but in an unsettled state and condition. See TEMPLE.

Farther, the tabernacle of the Jews, upon the account of the Shechinah, or glorious dwelling and appearance of God in it, was a type of the body of Christ, in whom dwelt all the fulness of the godhead bodily, and who was therefore on earth the tabernacle of God with men.

TAIL, in Holy Writ, is used symbolically to signify two things which meet frequently both together in one subject, the one being the cause of the other.

First, it signifies subjection or oppression under tyranny. So this symbol is used and explained by God himself, in Deut. xxviii. 13, where he promises blessings to the obedient: "And the Lord shall make thee the head and not the tail, and thou shalt be above only, and thou shalt not be beneath."

And thus in the Oriental Oneirocritics, the tail of a beast, as being the part that follows or comes behind, signifies the retinue, honour, dignity, and riches of the subject concerned; chaps. ccxxxiii. ccxxxvi.

The Indian in particular, chap. clii., concerning a horse, the symbol of a warlike conqueror, says: "If any one dreams he rides on a generous steed (such as the Persians call *pharas*) having a large tail thick of hair and long, he shall have a retinue or train of men or officers, answerable to the fulness or length of the tail.

The other signification of *tail* is, when it signifies a false prophet, impostor, or deceiver, who infuses the poison of his doctrine, which brings on a curse, as the scorpion doth with his tail.

Thus in Isa. ix. 14, 15: "The Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail." So again, chap. xix. 15, "Neither shall there be any work for Egypt, which the head or tail, branch or rush may do;" that is, neither the power of the princes, nor the devices of the false prophets and enchanters shall avail any thing.

By this may be explained the symbolical meaning of that great miracle exhibited to Moses, of the serpent transformed out of his staff, and into it again; which was to assure him of his power to overcome the Egyptians.*

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* Exod. iii. 3, 4.

The staff is thrown upon the earth and turned into a serpent, at which Moses was frighted, to shew what terror he and the Israelites were in at the sight of Pharaoh the great Egyptian dragon: he is ordered to take it by the tail, and it was turned into a staff, to shew that he would overcome the tail of the serpent, the false prophets, and retinue of Pharaoh, and by that victory get into his power a sceptre of authority to govern the Israelites.

To the same purpose was the second miracle wrought in consequence of that, when the rod of Moses turned into a serpent, swallowed up those of the magicians:* for that plainly shewed and signified the power of Moses to overcome the magicians in their enchantments, and to rescue Israel out of their hands.

TEETH are frequently used in Scripture as the symbols of cruelty, or of a devouring enemy.

Thus in Prov. xxx. 14: "There is a generation whose teeth are as swords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men." So David, to express the cruelty of tyrants, Psa. lvi. 6, prays to God "to break out the great teeth of the young lions." So God, threatening the Israelites for rebellion, Deut. xxxii. 24, saith, "I will also send the teeth of beasts upon them." And David, Psal. lvii. 4, compares the teeth of wicked men to spears and arrows: "My soul," saith he, "is among lions, and I lie even among them that are set on fire, whose teeth are spears and arrows, and their tongue a sharp sword."

For the interpretation of the *Teeth*, given by the Oneirocritics, see MOUTH.

TEMPLE, and TABERNACLE or TENT, are opposite.

A tabernacle or tent denotes an unsettled state, from the use of tents in places where men travel and have no

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* Exod. vii. 9, 12.

settled habitations. And thus whilst Israel was unsettled in the desert, and even in Canaan, till the utmost of what was promised to Abraham for their sakes was fulfilled, God had a moveable tabernacle, and therefore said of himself, "That he also walked in a tent, and in a tabernacle," 2 Sam. vii. 6. But, on the contrary, when the Israelites were fully settled in the promised land, God had then to shew his fixed abode with them, a standing house, palace, or temple built for him. And to make up the notion of dwelling or habitation complete, there were to be all things suitable to a house belonging to it.

Hence in the holy place there was to be a table and a candlestick; because this was the ordinary furniture of a room. The table was to have its dishes, spoons, bowls, and covers, and to be always furnished with bread upon it; and the candlestick to have its lamp continually burning.

Hence also there was to be a continual fire kept in the house of God, upon the altar, as the focus of it. And besides all this, to carry the notion still farther, there was to be some constant meat and provision brought into this house; which was done in the sacrifices, that were partly consumed by fire upon the altar, as God's own portion and mess, and partly eaten by the priests, who were God's family, and therefore to be maintained by him. Besides the flesh of the beast offered up in sacrifice, there was a mincha made of flour and oil, and a libamen that was always joined with the daily sacrifice, as the bread and drink which was to go along with God's meat. It was also strictly commanded that there should be salt in every sacrifice, because all meat is unsavoury without salt.

Lastly, all these things were to be consumed on the altar only by the holy fire that came down from heaven, because they were God's portion, and therefore to be eaten or consumed by himself in an extraordinary manner. From all this it appears, that the building of the temple was wholly designed to make a durable and permanent mansion for God; and consequently for his worship, "a

rest for the ark, a settlement for the feet of God," as David designed it, 1 Chron. xxviii. 2, and as God himself did declare it to David by the prophet Nathan, 1 Chron. xvii. 4, 5, 9. And therefore the word temple, when used symbolically, is the symbol of the Christian church since its settlement with authority.

In the Oneirocritics, chap. ccxxv., a temple is interpreted of the house of a king, which agrees with the Jewish temple, being a house or palace for God, as the king or monarch of the Jews.

As a tabernacle denotes an unsettled state of the Church, so even the symbol of a temple may come under the notion of a tabernacle, whenever the Church is in a weak declining condition. Thus in Jer. x. 20, when the Jewish nation was reduced to such a state, that the temple was to be destroyed, and the people led into captivity, the temple is spoken of under the symbols of tabernacle and curtains, to shew that the temple was as it were tottering, and as unsettled as a tabernacle.

The like opposition is to be seen in Amos ix. 11, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old;" where the kingdom or house of David in oppression comes under the notion of a tabernacle. The opposition between a house and tabernacle appears in Prov. xiv. 11: "The house of the wicked shall be overthrown, but the tabernacle of the upright shall flourish." The meaning is, the most flourishing state of the wicked shall have an end, but the upright from a low oppressed state and condition shall be exalted to honour and happiness. And thus St. Paul, comparing this present life, and the unsettled, afflicted, and miserable state thereof, with the certainty, happiness and perpetuity of the next, calls the first by the name of "our earthly house of this tabernacle," and that too subject to be dissolved; adding thereto, "that in this tabernacle we groan being burdened:" but the other is "a building of

God, an house not made with hands, eternal in the heavens," 2 Cor. v. 1. So in Heb. xiii. 13, 14, we have the symbols of a camp and city opposed, which bear the same proportion to each other as tent and temple.

[If the temple be *shut*, by an enemy's possessing the entrance, it signifies the suppression of the public profession of the truth, and of the public worship of God. But if it be *open*, it denotes religious liberty. And seeing that the high-priest only had admission into the most holy place, where the ark of the covenant, and the other special symbols of the more immediate presence of God were to be seen (Heb. ix. 7), therefore, for the temple to be open, and its inmost recesses to be so disclosed, as for the ark of the covenant to be seen, is the symbol of the highest state of liberty and privilege, Rev. xi. 19.]

THIGH is the part on which the sword of a warrior is hung. See to this purpose Exod. xxxii. 27; Judges iii. 16, 21; Psa. xlv. 3; Cant. iii. 8. Homer Il. α, ver. 900.

Another signification of thigh is, when we take it in Holy Writ to signify, by a metonymy, the parts in man or woman which serve for procreation and the multiplication of the species. Thus it is to be understood in Gen. xlvi. 26, according to the original; and so in Judges viii. 30. See the original. In this sense the thigh is the symbol of the offspring; children, according to the Persian and Egyptian Interpreters, in ch. xcviii., being denoted by the parts of generation. But thighs literally taken are in ch. cxiii. explained by them of kinsmen.

A third symbolical signification of thigh may be fetched from the custom in the times of the Patriarchs; when a man imposed an oath upon another to secure his promise, he made him put his hand under his thigh. Abraham thus adjured his servant, Gen. xxiv. 2, 9; and in the same manner Jacob adjured his son Joseph, that he should

not bury him in Egypt, Gen. xlvii. 29. This is still practised in the East, says Vatablus; and Tavernier gives an instance of it in his travels.*

In 1 Chron. xxxix. 24, according to the original, "the putting of the hands under Solomon," is a ceremony of homage and obedience, whereby the person swearing gave the greatest token of his design to be faithful. And of this there are still some remains, when men take an oath of fidelity to their superiors, and do them homage.

THIRST. See HUNGER and WATER.

THRESHING is always in the prophets a symbol of the destruction of the subject concerned; as in Isa. xli. 15; Jer. li. 33; Amos i. 3; Micah iv. 13; Hab. iii. 12; and in Isa. xxi. 10: "O my threshing, and the corn of my floor," signifies, as explained by the LXX., people afflicted, forsaken and grieved.

THRONE, the symbol of a kingdom or government. Thus in Holy Scripture throne is put for kingdom, Gen. xli. 4: "According to Thy Word shall all my people be ruled: only in the throne will I be greater than thou." In 2 Sam. iii. 10, kingdom and throne are set synonymously —"to translate the kingdom from the house of Saul—and to set up the throne of David over Israel." And both together, as in 2 Sam vii. 13, "I will establish the throne of his kingdom for ever." And thus God, to represent himself symbolically as king of the Jews, had the mercy seat with the cherubim about it, as his throne. See Isa. vi. 1, 2; 2 Kings xix. 15; 1 Sam. iv. 4; 2 Sam. vi. 2; 1 Chron. xiii. 6; Psa. lxxx. 1.

In like manner, "the settling of the throne," signifies the settling or establishment of the government in peace; as in 2 Sam. vii. 12, 13, 16, where throne and kingdom explain each other. And the enlargement of the throne

* Tavernier's Ind. Trav. L. ii. c. 3.

implies a great accession of dominions and power: as in 1 Kings i. 37, compared with ver. 47. And therefore Solomon, when he had subjugated all the nations round about him, so that they were obliged to bring him tribute, and had thus enlarged his dominions beyond what David had possessed before, he made a new throne, "a great throne of ivory," which symbolically represented his power, and the enlargement of his dominions, and the peace and prosperity of his reign.

A throne is by all the Oneirocritics in ch. ccxxv. explained of power. And by the Persian and Egyptian, in ch. 261, a royal throne is explained of a king, or his eldest son.

In the magic oracles of Zoroastres, Ἀνάγκης Θρόνος, the throne of necessity, signifies the power of fate or death.

Throne of God may signify a great magnificent throne, according to an usual Hebraism, where nouns joined with the word God (as was observed before under HARPS) acquire a sense of excellency and greatness. According to which "the throne of God" may be a high and exalted throne, a royal or imperial seat, from whence the political world is ruled, as God from heaven rules the whole universe.

[Rev. xiii. 2. "The dragon gave the beast his power, and his seat or throne, and great authority." Rev. xvi. 10. "The fifth angel poured out his vial upon the seat or throne of the beast."]

THUNDER, in Psa. xxix. 3, is called the voice of God. This voice comes from heaven, and therefore, as the heaven signifies the station of the supreme visible power, which is the political heaven, as has been shewn under the word HEAVEN, so the thunder must be the voice and proclamation of that authority and power, and of its will and laws, implying the obedience of the subjects, and at last overcoming all opposition. So that in this sense thunder is the symbol of such oracles or laws as are enacted with

terror; and so terrify men into a suitable obedience. And thus the law of Moses was ushered in with thunders and lightnings, Exod. xix. 16.

The Oneirocritics have had some notion of thunder signifying the publication of things; and therefore Alexander Myndius, cited by Artemidorus, saith, "Thunder discovers those that are hidden, or desire to be hid." And afterwards it is said, "Thunder betokens a more glorious authority, or priesthood, which those that are struck therewith, or dreamed to be so, shall enjoy."*

Thunder, considered as a motion or shaking, signifies a revolution in the state, or change of affairs; as in Haggai ii. 6, 7, 21.† And from the fear and terror which thunder occasions, thunder in Scripture is frequently used of God's discomfiting the enemies of His Church; as in Sam. ii. 10; vii. 10; Ps. xviii. 13; and in Isa. xxix. 6, of his punishing the rebellious Jews.

Amongst the Pagans all other portending symbols were stopped by that of the thunder, unless the thunder did confirm the former by being on the same side.‡

They esteemed thunder the immediate voice of God, and therefore thought it presumption to consult about any thing when God spake. His voice ought to impose silence on all, according to that eternal maxim of all government, that when the supreme authority speaks, the less courts cannot exert their power; and the presence of the supreme magistrate supersedes for the time the power of all the inferiors.

With the Egyptians thunder was the symbol of a voice at a great distance.§

The seat of thunders and lightnings is the air.

TIME. Concerning the Terms of Time, in the symbo-

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* Artem. L. ii. c. 8. † See also Senec. Nat. Quæst. L. ii. c. 41.
‡ Senec. Quæst. L. ii. c. 34. § Hor. ap. Hierogl. 29.

lical language, are the following words of Artemidorus, in Lib. ii. c. 75 :

" Days, months, and years have not always their proper signification ; for months are sometimes denoted by years, and days too ; and years and days by months ; and months and years by days. But that this may not become doubtful ; when years are mentioned, if they be proportionable and suitable they may be accounted as years : but if many, as months ; if over many, as days. The same rule holds reciprocally for days ; for if they be many, let them be accounted as days ; if less, as months ; if few, as years : likewise of months, let them be taken according to the present occasion. Now whether there is occasion or not, and what it is, will be shewn, over and besides the due proportion of life, by the age of the dreamer ; and in other cases, by the consideration of the necessity."

From these words it appears that, in the symbolical language, the aforesaid terms of time are symbolical, and sometimes by the said rule literal, and that the said terms are in the said language synonymous, as they are also in the Oriental languages. And thus, in the Sacred Writings, a day in some places is put for a year ; as in Num. xiv. 34 ; Ezek, iv. 4, 6.

This practice seems to have risen, either from days and years being all one in the primitive state of the world, or else from the ignorance of men at first in settling words to express the determined spaces of time. A day with them was a year; a month a year; three months a year; four months a year; six months a year, as well as the whole yearly revolution of the sun.

It is worth observing, that the Egyptians, from whom the symbolical language did chiefly come at first, were involved in this uncertainty, and gave the name of year to several sorts of revolutions of time, or determined spaces thereof. John Malela, who in his work has copied more ancient authors, says plainly, that they called a day a

year.* The day is a period and revolution; and so it is an ἐνιαυτὸς, a year. From the same author, and several others,† it appears also that they accounted a month a year.

Plutarch ‡ and Diodorus § say, that four months, or a season, were called a year.

As for the revolution of the sun, which is done in that space of time which we call a year, it was called by them the year of the sun, or, in other words, the year of God.‖ Hence a full year is called by Virgil a great year;¶ and the year of Jupiter by Homer.**

As for other nations, some barbarians, as Plutarch says,†† had years of three months; as also the Arcadians among the Greeks, if we may stand to the testimony of Pliny‡‡ and Censorinus.§§ But Plutarch says they made them of four months: and these two last authors say, the Carians and Acarnanians made their years of six months.

Terms of time being thus ambiguous amongst the ancients, they must, in the symbolical language, be by the rule of proportion determined by the circumstances. Thus if days were mentioned of a matter of great importance and duration, they must be explained by solar years, or full years: if years were spoken of a mean subject, as of the persons of men, and seemed to be above proportion, they must be explained of so many diurnal years, or common days. This is evidently the principle of Artemidorus, who finds mysteries in all numbers, and all expressions determining spaces of time.

Upon this also are grounded Joseph's expositions upon the dreams of the chief butler and chief baker. For otherwise three branches should rather signify three distinct

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* Suid. v. Ἥλιος, Ἥφαιστος.
† Diod. Sic. L. i. p. 15. Plin. Nat. Hist. L. vii. c. 48.
‡ Plut. Vit. Num. Pomp.
§ Diod. Sic. L. i. p. 16.
‖ Hor. ap. Hieroglyph. v. L. i.
¶ Virgil. Æn. L. iii. ver. 284.
** Hom. Il. β. ver. 134.
†† Plut. Vit. Numæ.
‡‡ Plin. Nat. Hist. L. vii. c. 48.
§§ Censor. de Die Nat. c. 19.

springs, or solar years, as the seven ears of corn in Pharaoh's dream portended seven distinct crops, and by consequence seven solar years. But the subject matter altered the property. Pharaoh's dream concerned the whole nation, the king being a representative of the people: but the chief butler's dream concerned only his own person.

The way of the symbolical language, in expressions determining the spaces of time, may be yet set in a plainer light from the manner of predictions, or the nature of prophetical visions. For a prophecy concerning future events is a picture or representation of the events in symbols; which being fetched from objects visible at one view, or cast of the eye, rather represent the events in miniature, than in full proportion; giving us more to understand than what we see. And therefore, that the duration of the events may be represented in terms suitable to the symbols of the visions, the symbols of duration must be also drawn in miniature. Thus, for instance, if a vast empire, persecuting the Church for 1260 years, was to be symbolically represented by a beast, the decorum of the symbol would require, that the said time of its tyranny should not be expressed by 1260 years; because it would be monstrous and indecent to represent a beast ravaging for so long a space of time, but by 1260 days. And thus a day may imply a year; because that short revolution of the sun bears the same proportion to the yearly, as the type to the antitype.

In the symbolical language objects also of extended quantity may be used to represent time, which is only successive; as in the aforesaid dream of Pharaoh's chief butler, the three branches of the vine are explain'd by Joseph to signify three days. In that of the chief baker, the three baskets signified three days.

In the dreams of Pharaoh, the seven good kine and the seven lean kine portended so many years of plenty and famine; as did also the seven good ears, and the seven bad ears of corn: so likewise in the statue of Nebuchadnezzar,

the proportion and order of the members signifies the order of succession and time: the head begins, and signifies the Babylonian monarchy; and so on to the feet, legs, and toes, signifying the last tyrannical powers exercising cruelty against the saints and Church of God.

Thus also in the *portentum* exhibited to the Greeks in Aulis, and there explained by Calchas, as Homer reports it,* the eight young birds with the mother, which is the ninth, being swallowed up by a dragon, who is after that turned into a stone, signify that the Greeks should spend nine years in their war against Troy, and that in the tenth year they should take the town.

Tully objects against this interpretation, and demands why the birds were rather to be interpreted of years than of months or days?† But the answer is obvious. Years only were proportionable to the event, and to the way of managing wars in those days: so that the rule of proportion is to be framed upon the circumstances.

There is such another *portentum* in Virgil, where thirty young pigs denote as many years.‡ And in Silius Italicus § there is an *augurium* set down of a hawk pursuing and killing fifteen doves; and while he was stooping upon another, an eagle comes and forces the hawk away: which is there explained of Hannibal's wasting Italy during sixteen years, and his being driven away by Scipio.

In several places of Scripture a day signifies an appointed time or season; as in Isa. xxxiv. 8; lxiii. 4: and so may imply a long time of many years; as in Heb. iii. 8, 9, "the day of temptation in the wilderness," is the time of forty years.

In the Latin authors a day is used to signify time in general; as in Tully,‖ "Opinionum enim commenta delet dies, Naturæ judicia confirmat;" and in Terence,¶ "Diem

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* Hom. Il. β. ver. 308.
† Tully de Divinat. L. ii.
‡ Virgil. Æn. L. viii. ver. 42.
§ Sil. Ital. de Bell. Pun. L. iv.
‖ Tully de Nat. Deor. L. ii.
¶ Terent. Heaut. Act. III. Sc. i. ver. 13.

adimere, ægritudinem hominibus." And *dies* also may signify more especially the whole year, as it does in these verses of Lucretius :—

> " Nam simul ac species patefacta est verna Diei,
> Et reserata viget genitalis aura Favoni."*

In Tully,† *dies perexigua* signifies a short time, yet so as to contain 110 days. Upon which Asconius makes this observation: " Dies fœminino genere tempus; et ideo diminutivè diecula dicitur breve tempus et mora. Dies horarum xii. generis masculini est: unde hodie, quasi hoc die." So *dies longa* in Pliny.‡

Again, *Annus* is used to signify the season, be it changed more or less. Thus *Annus Hybernus* in Horace is the Winter;§ and in Virgil, Eclog. iii. ver. 57, *Formosissimus Annus* is the spring. And Καιρὸς, a season, is sometimes used for a year, as in Dan. xii. 7; and in the following words of Eustathius Antioch :—

Ἡ δὲ χελιδὼν ἅπαξ γενᾶ τοῦ Καιροῦ.‖

So χρόνος is put for a year in many places; as in Sophocles,¶ in the Oriental Oneirocritics,** in Ælian,†† and in Ammonius.‡‡ And so also Ovid has used the word *tempus* to signify a year.§§

Lastly, Ὥρα, *hour*, signifies time, indefinitely, both in sacred and profane authors : In Aristophanes, Ἦρος ἐν ὥρᾳ, in the spring time :‖‖ in Thucydides, ὥρα ἔτους, the summer time. And so *hora* is used in the Latin authors for time or season in general.¶¶

[*The Son of man's day*—" his day " (Luke xvii. 24), or, as the original might be more exactly rendered, " His own day," signifies the time of his second appearing; and it is worthy of special notice, that the words intimate, that that

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* Lucr. L. i. ver. 10.
‡ Plin. L. viii. Epist. 5.
‖ Eustath. Hexam. p. 30.
** Ch. cxxvii. and cccxxxviii.
‡‡ Ammon. de Differ. v. Καιρὸς.
‖‖ Aristoph. Neb.
† M. T. C. Orat. i. in Verr.
§ Horat. Epod. ii.
¶ Sophocl. Œd. Tyr. p. 175.
†† Æl. Var. Hist. L. iv. c. 25.
§§ Ovid. Fast. L. iii. ver. 163.
¶¶ Vid. Voss. Etym.

day is to be exclusively *his* day or time—quite another from the day of those deceivers mentioned ver. 23, and therefore quite another from the day of the Jewish war, in which those deceivers were to arise."—*Bishop Horsley.*]

TORCH, when considered in respect only of its burning, is a symbol of great anger and destruction. It is thus used by the prophet Zechariah, ch. xii. 6: "In that day I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand, and on the left."

So in Isa. vii. 4, Rezin king of Syria, and the king of Israel, two bitter enemies of Ahaz king of Judah, threatening war against Judah, are called "two tails of smoking firebrands,"—two angry, fiery fellows, going out in a snuff.

Thus the dream of Hecuba, when with child of Paris, how she brought forth a torch which burnt the city, was explained by Æsacus the Oneirocritic, that the child would prove to be the ruin of his country:* and therefore Euripides calls this Paris or Alexander, by the name of Δαλοῦ πικρὸν μίμημα, the bitter representative of a torch:† and so Horace, speaking of Hannibal, compares him to torches set on fire, or a blasting wind, another symbol of war:—

> "Dirus per urbes Afer ut Italas,
> Ceu flamma per tædas, vel Eurus
> Per Siculas equitavit undas.‡

A star burning like a torch may be a description of that sort of comets which for the figure of them are called Lampadias.§ And what is by Aristotle called Κομήτης,‖ is, in the author of the description of the Olympiads, called Λαμπὰς: and as it is supposed to be mentioned in the marble chronicle at Oxford, it is there said to burn, κατεκάν. (See SHOOTING STARS.)

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* Apollod. Biblioth. L. iii. c. 11. § 5.
† Eurip. Troad. ver. 922.
‡ Hor. L. iv. Od. 4.
§ Plin. Nat. Hist. L. ii. c. 25.
‖ Ar. Meteorol. L. i. c. 6.

Now a comet was always thought to be a prodigy of bad omen; that in the times of Augustus only excepted by Pliny.* And streams of fire-like torches, of which Livy gives some instances, were looked upon as ill omens.† And Silius Italicus, describing the prodigies which foreboded the event of the battle at Cannæ, mentions such torches.‡

Lastly, concerning torches, it may be observed, that the ancient Grecian signals for beginning the battle were lighted torches thrown from both armies by men called πυρφόροι, or πυροφόροι, who were priests of Mars, and therefore held inviolable; and who having cast their torches had safe regress.§

TRAVAILING (with child) is a symbol of great endeavours to bring something to pass, not without much difficulty, pain, and danger. And the compassing the end, which persons represented by this symbol aimed at, is a delivery of what they were big with, and a deliverance from the pain and danger they laboured under. Hence, the symbol of travailing with child is often used in the prophets to denote a state of anguish and misery; as in Isa. xxvi. 17, 18; lxvi. 7; Jer. iv. 31; xiii. 21; xxx. 6, 7; Mic. iv. 9, 10. And so also in the New Testament, the pains of child-bearing are used to signify the sorrow of tribulation or persecution; as in Matt. xxiv. 8; Mark xiii. 8; John xvi. 21, 22; 1 Thess. v. 3. And St. Paul applies the expression to the propagation of the Gospel through persecutions, Gal. iv. 19, "My little children of whom I travail in birth again until Christ be formed in you," i. e. for whom I am concerned and in fear, till the Christian doctrine has overcome in you the habits of sin. And in Rom. viii. 22, he compares the earnest desire of

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* Plin. Nat. Hist. L. ii. c. 25. † Liv. L. xxix. xli. xliii.

‡ Sil. Ital. de B. Pun. L. viii.

§ The Lord Bishop of Oxford's Arch. Gr. Vol. ii. p. 78.

the creation for the kingdom of Christ, to the pains of a woman in travail.

The same metaphor is not unusual in Pagan authors; and Tully hath it more than once.* It is likewise understood by the Persian and Egyptian Interpreters of affliction and cares, in ch. cxxvii.

On the other hand, the symbol of the birth betokens joy and deliverance; and especially if the child be a male; as in John xvi. 21. And in Isa. lxvi. 7, where the man-child is interpreted by the Targum of a king, a deliverer.

Agreeably to this Artemidorus, in L. i. c. 16, says, "Male children bring good success;" and in the preceding chapter his words are, "for a poor man, a debtor, and a slave, and any one that is in any bad circumstances whatsoever, to dream that he brings forth a child, signifies that he shall clear himself of all his grievances. And the reason is plain, because it is a deliverance from the pains, in which he was before, signified by the pregnancy.

[*Parturition* also signifies the birth of a community, either ecclesiastical or civil, according as the tenor of the prophecy shall determine, Isa. lxvi. 8; Rev. xii. 2, 5.]

TREAD (*under* or *trample upon*) signifies to overcome and bring under subjection. Thus in Psa. lx. 12: "Through God we shall do valiantly; for it is he that shall tread down our enemies." See also Isa. x. 6; xiv. 25.

To *tread upon oaths*, in Homer, signifies to break or violate them. See Il. Δ. ver. 157, where the word Πατέω is used.

TREES were at first, in the primitive way of building, used for pillars; and agreeably to this they denote in the symbolical language, according to their respective bulks and height, the several degrees of great or rich men, or the nobles of a kingdom; as in Zech. xi. 1, 2, "Open

* M. T. C. pro. Muren. & Phil. ii.

thy doors, O Lebanon, that the fire may devour thy cedars. Howl, O fir-tree, for the cedar is fallen, because all the mighty are spoiled. Howl, O ye oaks of Basan, for the forest of the vintage is come down." Where the words, "all the mighty are spoiled," shew that the prophecy does not point at trees but at men.

See to the same purpose, Isa. ii. 13; x. 17—19; xiv. 8; Jer. xxii. 7, 23; Ezek. xxxi. 4.

The Oneirocritics are very full in this particular; as the Persian and Egyptian in ch. cxlii., and all of them in chaps. cli. and clxv., where trees blown down with the wind signify the destruction of great men.

Homer, who has many remnants and notions of the Eastern learning, and whose comparisons are exactly just, very often compares his heroes to trees; as in L. xiv., Hector, felled by a stone, is compared to an oak overturned by a thunderbolt. In L. iv., the fall of Simoïsius is compared to that of a poplar; and in L. xvii. that of Euphorbus to the fall of a beautiful olive.

A tree exceeding great may be the symbol of a king or monarchy, as in Dan. iv.; and as the vine, in the dream of Astyages, cited by Valerius Maximus.*

As Trees denote great men and princes, so boughs, branches, sprouts, or plants denote their offspring. In conformity to which way of speaking, Christ, in Is. xi. 1, in respect of his human nature, is styled "A rod of the stem of Jesse, and a branch out of his roots," that is, a prince arising from the family of David.

Thus in the dream of Clytemnestra in Sophocles,† from the sceptre of Agamemnon fixed by himself in the ground, a sprout arising, spreading, and overshadowing all his kingdom, denoted that a young prince of his blood should arise, and, dispossessing the tyrant Ægisthus of his government, should be settled in the kingdom, to govern and

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* Val. M. L. i. c. 7. Ext. § 5. † Soph. Electr. ver. 418, &c

protect it. To the same purpose is the dream of Nassereddin Sebekteghin, cited by Herbelot, that a tree grew and increased insensibly out of his hearth in the middle of his chamber, which stretched out its branches all over the room, and going out at the windows did cover the whole house; all which is explained of his son's conquering the greatest part of Asia. So in Cassiodorus,* Baltheum Germen is a young prince of the Balthean race.

In Homer ὄζος Ἄρηος, a bough of Mars, for a son of Mars, often occurs; as in his catalogue of ships, Il. ii. vers. 47, 170, 211, 252, 349. And the like kind of expression is used in Pindar, and other Greek authors.† And so in our English tongue, the word *imp*, which is originally Saxon, and denotes a plant, is used to the same purpose, particularly by Fox the Martyrologist, who calls King Edward VI. an imp of great hope; and by Thomas Cromwell Earl of Essex, in his dying speech, who has the same expression concerning the same prince.

[A CEDAR denotes an empire, as in Ezek. xxxi. 3, where the Assyrian empire is represented under the image of a majestic cedar of prodigious growth.

"GREEN TREE," denotes the righteous; "*dry tree*," the wicked, as appears from Ezek. xx. 47, compared with xxi. 4. In the latter passage the prophet repeats in plain language what, in the former, he had spoken in symbolical.]

ROOT is the producer and bearer of a tree, and so denotes the origin from whence a person has his rise or being.

Thus Christ, who in respect of his human nature is the offspring, the son and successor of David in the government of the Jews, is also, in respect of his Divine nature, the root of David, the Lord from whom David received his government over the Jews.

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* Cass. Var. L. viii. Ep. 5.

† Pind. Olymp. 2. & 6.

Leaves of a Tree are explained by the Oneirocritics in ch. xv. of Ἀνθρώπων (of the common sort of men), as trees themselves are the symbols of Ἀνδρῶν and Μεγιστάνων, of the better sort of men, and of the nobles of the kingdom.

According to the same Interpreters, leaves in their prime, being green, strong, and whole, denote men of a sound judgment; but leaves weak, stinking, and withered, men of a weak judgment and depraved manners.

The same authors, in ch. cc., consider the symbol in another light, explaining leaves of clothes; upon the account of the analogy of the one to the other, in that both serve for a covering.

Fig Trees, taken symbolically, signify women. Thus in Artemidorus, L. v. c. 35, there is a dream of a fig-tree growing, from which figs are gathered, which is explained of receiving an inheritance from a female relation. And in Pliny* there is an account of a fig-tree being found growing upon the top of the Capitol, in the same place where a palm-tree had before stood, and was blown down with the wind, which was understood by Piso of the growing lewdness of the Romans.

[*Fig Tree* is the symbol of the Jewish nation, as in Luke xiii. 6, 9, and in Matt. xxi. 19, where our Lord's act is symbolical of the judgments about to fall on them. In Jer. xxiv. the Jewish people are represented by *two baskets of figs,* the one basket very good, like the figs that are first ripe; and the other basket very naughty figs, which could not be eaten, they were so bad, vers. 2, 3.†]

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* Plin. Nat. Hist. L. xvii. c. 35.

† The promise of a return, after the expiration of seventy years, was given, not to the Jews in general, but *to those only who were at that time at Babylon,* as will appear by comparing Jer. xxiv. 5—7, with xxix. 10, 11. That the rest of the nation was not included in this promise, is plain from xxiv. 8—10, and xxix. 16—18. This is overlooked by those who interpret the prophecies which relate to the restoration of the Jewish people, as having received their accomplishment at the return from Babylon.

Olive Tree, upon the account of its verdure, soundness, and the usefulness of the oil it produces, is, with the Oneirocritics, ch. cc., the symbol of a person happy, blessed, and praise-worthy. And thus the Psalmist, in describing the happiness of a man blessed of God, says, "His children shall be like the olive branches round about his table."

In Artemidorus, L. ii., the olive tree is the symbol of a wife, of combat, principality, and liberty.

In the prophet Zechariah, iv. 3, 11, 14, the two olive trees on either side of the lamp sconces, pouring oil into the lamps, are there explained to be the two anointed ones; that is, two heads of the captivity—the one Zorobabel, as captain of the people; the other Joshua, as high priest.

This type plainly signified, that those two heads did maintain the nation of the captive Jews, both as to their ecclesiastical and civil state; even as the olive trees which afford oil do maintain the light in the lamps, the symbols of government.

[An olive tree is also the symbol of the Church. Jer. xi. 16: "The Lord called thy name a green olive tree, fair, and of goodly fruit." The same symbol is adopted (Rom. xi. 17, 24) where the conversion of the Gentiles is described by the figure of a wild olive grafted into a good olive, and thus producing valuable fruit.]

Tree of Life is a tree that gives fruit to eternal life, so that they who eat thereof continually shall never die.

It is thus explained Gen. iii. 22, and is therefore a proper symbol to signify immortality.

From the happiness of eating of the tree of life in Paradise, any sort of true happiness or joy may come under the symbol of *a tree of life*; as in Proverbs xv. 4, "A wholesome tongue is a tree of life;" and so also in ch. xi. 30, "Hope deferred maketh the heart sick; but when the desire cometh it is a tree of life."

GRASS. As trees signify princes, nobles, and rich men, so by the rule of analogy grass must signify the common people. And in the Holy Scriptures men are compared to grass, as in 1 Pet. i. 24; Isa. xl. 6, 7.

TRUMPET (*sounding*) is in Exod. xix. 16—19, the forerunner of the appearance of God, and of the proclamation of the law.

Amongst the Jews trumpets were used on several occasions.

1. To give notice, whilst they were in the wilderness, when the camp should remove, Num. x. 2.

2. To call assemblies, Num. x. 2.

3. To proclaim the return of the Jubilee, Lev. xxv. 8, 9.

4. To sound over the daily burnt-offering, and over the burnt-offerings and peace-offerings on the solemn days and new moons. 2 Chron. xxix. 27, 28; Psalm lxxxi. 3.

5. To give notice of the entrance and going out of the Sabbath.*

6. To sound alarms in time of war;† whence they signify, in the Prophets, a denunciation of judgments, and a warning of the imminent approach of them; as in Jer. iv. 19, 20, 21: "My bowels, my bowels, I am pained at my very heart! my heart maketh a noise in me, I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried, for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet." See also Jer. xlii. 14; li. 27; Amos iii. 6; Zeph. i. 16.

7. Trumpets sounded at the inauguration of the Jewish kings. 1 Kings i. 34; 2 Kings ix. 13; xi. 14.

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* Jos. de Bell. Jud. L. v. c. 34. † Num. x. 9. Ezek. ii. 14.

8. When the city Jericho was to be taken the trumpets were to sound, and a shout was to be raised, Josh. vi. 16.

9. Trumpets were used at the laying of the foundation of the second temple, Esdras iii. 10. It is highly probable that trumpets were used at the laying of the foundation of the first: for, during the time of the building of it, music was continually used. Compare 1 Chr. vi. 31, 32, with xvi. 7, and xxv. 1.

Amongst the heathens, trumpets were used also upon divers accounts.

1. The Romans made use of them to notify the watches in the night; and to give notice also of the time upon several other occasions.*

2. They made use of them at the inauguration of their emperors.†

3. The Roman magistrates caused trumpets to sound at the execution of criminals, whom they looked upon as sacrifices, or persons devoted, as appears from Tacitus ‡ and Seneca.§

4. Trumpets were used by the heathen in sounding alarms for war. Thus Homer makes the heaven to sound the trumpet when the gods went to war.‖ And Plutarch, in the Life of Sylla, says, that there were many omina of the war between Sylla and Marius, but that the greatest of all was the sound of a trumpet in the air.

5. Trumpets were used by the heathens at the destruction of cities. Thus in Amos ii. 2: "I will send a fire upon Moab, and it shall devour the palaces of Kirioth, and Moab shall die with tumult, with shouting, and with the sound of the trumpet. And exactly in the same manner

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* Luc. Phars. L. ii.

——— "Neu Buccina dividat horas."

Senec. Thyest. ver. 797. Claud. de vi. Cons. Hon. ver. 454.

† Ammian. Marcell. L. xxvii. Vol. I. p. 237.

‡ Tac. Ann. L. ii. c. 32. § Sen. de Ira, L. i. c. 16.

‖ Hom. Il. φ. ver. 388.

is the burning of Troy described by Virgil,—the Grecian army shouting, and their trumpets sounding.* Homer also makes mention of this custom in the following verses :

Ὡς δ' ὅτ' ἀριζήλη φωνὴ, ὅτε τ' ἴαχε σάλπιγξ
Ἄστυ περιπλομένων δηΐων ὑπὸ θυμοραϊστέων·
Ὣς τότ' ἀριζήλη φωνη γένετ' Αἰακίδαο.†

The sense of which is given in the following lines :—

" When foes encamped around a city lie,
And wait surrender from the enemy,
Great fear runs thrilling through their breast within
The walls when echoing trumpets do begin ;
Such was Achilles' voice, such dread appeared
In the Dardanian host, 'twas so distinctly heard."—J. A.

According to the same custom the Romans demolished Corinth by sound of trumpet.‡ These were a kind of religious acts. And therefore Alexander the Great, concerning Persepolis, declared to his generals, that they ought to make a sacrifice to their ancestors by its destruction.§ And thus the inhabitants of Jericho were accursed or devoted, and as sacrifices slain. Jos. vi. 17, 18, 21.

6. The foundations of cities were laid at the sound of musical instruments ;‖ in allusion to which, in Job xxxviii. 6, 7, it is said, " That when God laid the foundation of the earth, the stars and angels sung and shouted for joy ;" which shews that such a custom had been used in the patriarchal times; to which also there is allusion in Zech. iv. 7.

[TYRUS seems to symbolize some maritime and commercial country, in the latter days, bearing a resemblance to ancient Tyre, which is to experience dreadful calamities previous to the peaceful settlement of the Jews in their

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* Virg. Æn. ii. ver. 313. See also Servius in Loc.
† Hom. Il. xviii. ver. 219, 220, 221. ‡ Florus, L. ii. c. 16.
§ Q. Curt. L. v. c. 6, ad in. ‖ Pausan. Messen. p. 137.

own land. Ezek. xxvii., xxviii. 1. This is grounded on what is said in xxviii. 24—26 : "And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them ; and they shall know that I am the Lord God. Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses and plant vineyards ; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them ; and they shall know that I am the Lord." This was not fulfilled at the return from Babylon ; for the Ten Tribes, or house of Israel, did not then return : it therefore awaits its accomplishment in the latter day, upon the destruction of those who are spoken of in the foregoing prophecies, under the names of Tyrus and Zidon.*]

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* That these prophecies of Ezekiel respecting Tyrus and Zidon, may refer to some enemies of the Church of God in the latter days, was the opinion of Dr. Gill, Dr. Lowth, and many others. Dr. Lowth, in his comment on Ezek. xxxviii. 17, gives it as his opinion, that Gog, who is to make war upon God's people in the latter days, may be prophesied of under the names of such nations as were the chief enemies to the Jews in the particular times of each prophet. As the Assyrian, Isa. xiv. 24, 25 ; Mic. v. 5 : "The same enemy," he adds, "may probably be intended under the figure of Tyre." And in his note on Ezek. xxviii. 24, he farther observes ; "The following verse shews, that this promise chiefly relates to the general restoration of the Jews, when all the enemies of God's Church and truth are vanquished and subdued, often denoted in the prophetical writings, by the names of *Edom, Moab, and other neighbouring countries*, who, upon all occasions, shewed their spite and ill-will against the Jews."

V.

VINE. It is a very frequent symbol in the Prophets to represent the nation of Israel as a vine; as in Psa. lxxx. 8, "Thou hast brought a vine out of Egypt, thou hast cast out the heathen, and planted it." See the rest of the Psalm; and Jer. ii. 21; Ezek. xix. 10; Hos. x. 1.

Israel is represented as a vineyard in Isa. v.; Jer. xii. 10; and by our Saviour in Matt. xx. 21, 28, 33; Mark xii. 1; and Luke xx. 9.

In the dream of Mandane, mother to Cyrus, a vine issuing out of her, and overshadowing a kingdom, signifies Cyrus her son usurping his grandfather's kingdom, and founding a new monarchy.*

And the Persian Oneirocritic, in ch. cclv. says: "If any one dreams that he hath planted a vineyard, he shall acquire riches, nobility, and authority, though slowly." And on the contrary, "that if he dreams of plucking up his vineyard—he will lose his riches and power, and be reduced to poverty."

[The vine is also the image of the Christian Church; the *branches* of the vine are the members of the Church; the *useless shoots* and *unfruitful luxuriant branches* are the insincere nominal professors; and *the pruning* of such shoots and branches of the vine is the excision of such false hypocritical professors, at least the separation of them from the Church by God's judgments. Isa. xviii. 5; John xv. 1—6.

The vine of the earth signifies an apostate Church, Rev. xiv. 18—19. "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth," &c.]

VOICE of a person, according to the Indian Interpreter, ch. l. denotes his fame and reputation among the people.

* Val. Max. L. i. c. 7. Justin. Hist. L. i. Herodot. Hist. L. i. § 108.

And again in the same chapter, "If any one dreams that he sings, and has a good voice, it signifies that he shall have joy and praise amongst the people: and that if a king has such a dream, it denotes his proclaiming of a new law which shall be grateful to the people, and cause him to be beloved of them. Farther, the Persian and Egyptian, in ch. li., say, "if any one dreams that his voice is enlarged and grown great, it portends honour and dignity to his children, and terror to his enemies."

A voice to a person from behind, when the word behind is not used to denote symbolically a thing future, signifies that the person it is directed to, or the party whom he represents, is gone out of the way, and so must be recalled to turn back, which implies a repentance. Thus in Isa. xxx. 21, "And thine ears shall hear a word behind thee, saying, This is the way, walk in it, when ye turn to the right hand, and when ye turn to the left." Agreeably to this, a voice of a person from behind, in order to direct him to behold a vision behind him, will denote that the vision relates to something past or existent, and to be observed as well backwards towards the time past, as forwards towards that which is to come.

VIRGIN. See under WOMAN.

W.

WALL is the strength of a city; and by consequence signifies the stability and safety of those that are therein. So in Isa. xxvi. 1, "Salvation will God appoint for walls and bulwarks." So in Zech. ii. 5, "For I, saith the Lord, will be unto her a wall of fire round about, and be the glory in the midst of her;" that is, I will defend her from all enemies without, and rule her within with my glory and majesty.

A high wall. According to the notions and way of the ancients, before the use of cannon, the height of the walls was thought to contribute to the strength of the town; and

therefore a high wall denotes still a greater stability and safety of the inhabitants.

A wall of brass is used by Horace as a symbol of the greatest strength and defence.*

WALKING. See POSTURE.

WATER is so necessary to life, that the Oneirocritics make it, when clear, cold, and pleasant, the symbol of great good. Thus, according to the Indian, in ch. xxviii., "To dream of quenching one's thirst with pure water," denotes a greater joy than can be procured by any worldly affluence; and, in ch. clxxxvii., it is said, "If a king dreams that he makes an aqueduct for his people of pure water, and they being thirsty drink of it, it signifies that he will relieve, set at liberty, and make joyful the oppressed." And on the other hand, in ch. clxxxii., muddy waters denote diseases and afflictions. Hence the torments of wicked men after this life, were, by the ancients, represented under the symbol of a lake, whose waters were full of mud and dung.†

Living or quick springs of water, are such as have their water continually springing up, and running, in opposition to standing waters, which are called dead, and to such fountains as are dried up in summer. Such perennial fountains flowed with the most clear, cool, and pleasant water, and gave the greatest refreshment to travellers in hot countries. Hence in Artemidorus, L. ii. c. 27, such springs are the symbol of health to the sick, and riches to the poor. And in the Sacred Writings they denote the perpetuity and inexhaustibleness of spiritual comforts and refreshments afforded to good persons by the Holy Spirit,‡ and by the public worship of God; after which, the royal Psalmist,§ when persecuted and driven from his throne, thirsted and panted as the hart after the water brooks;

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* Hor. Epist. i. L. i. ver. 60.

† Virgil. Æn. L. vi. ver. 296. Diogen. Laert. L. vi. § 39. Plutarch, de audiend. Poet. p. 19. Ald.

‡ Isa. xii. 3. John iv. 14. § Ps. xlii. 1, 2.

God being "the fountain of living waters.* After the same manner wisdom, upon the account of its usefulness and delight, is compared, in Prov. xviii. 4, to a flowing brook.

MANY WATERS, upon the account of their noise, number, and disorder, and confusion of their waves, are the symbol of peoples, multitudes, nations, and tongues. The symbol is so explained in Rev. xvii. 15. And in Jer. xlvii. 2, waters signify an army, or multitude of men. The comparison of the noise of a multitude to the noise of mighty or many waters, is used by Isaiah in ch. xvii. ver. 12, 13, much after the same manner as Homer compares the noise of a multitude to the noise of the waves of a sea in a storm.†

SEA, in the Hebrew language, is any collection of waters; as in Gen. i. 10, "The collections of waters he called seas." So likewise that which St. Matthew, ch. viii. 24, calls Θάλασσα, sea, is by St. Luke, ch. viii. 23, called Λίμνη, a lake.

The Colchi also, as Bochart proves, called lakes by the name of sea.‡ And Λίμνη, lake, in Hesiod, stands for the ocean.§

Sea, clear and serene, denotes an orderly collection of men in a quiet and peaceable state.

Sea troubled and tumultuous, a collection of men in motion and war. Either way, the waters signifying people, and the sea being a collection of waters, the sea becomes the symbol of people, gathered into one body politic, kingdom, or jurisdiction, or united in one design. And therefore the Oneirocritics, in ch. clxxviii. say, "If any dream he is master of the sea, he will be entire successor in the whole kingdom." And again, "If a king see the sea troubled by a wind from a known quarter, he will be molested by some nation from that quarter. But if he see the sea calm, he will enjoy his kingdom in peace." And in the same chapter the sea and deep are interpreted

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* Jer. xvii. 13.
† Il. β. ver. 394.
‡ Boch. in Phaleg. L. iv. c. 31.
§ Hesiod. Theogon. ver. 365.

of a great king. Agreeably to this, in Dan. vii. 2, the great sea agitated by the four winds is a comprehension of several kings or kingdoms in a state of war; one kingdom fighting against another to enlarge their dominions.

A sea being thus considered as a kingdom or empire, the living creatures in it, must be the typical fishes, or men.

But if a sea be considered in respect only of the waters, of which it is a collection, then the waters will signify the common people; and the fishes, or the creatures in the sea, living, as having a power to act, will denote their rulers. And in this sense are the fishes mentioned in Ezek. xxix. 4, 5, explained by the Targum of the princes of Pharaoh.

The resemblance between the noise of an enraged sea, and the noise of an army or multitude in commotion, is obvious, and frequently taken notice of by the prophets.*

River may be considered in several views: 1. In respect of its original, and recourse thither: "All the rivers run into the sea, yet the sea is not full; unto the place from whence the rivers come, thither they return again," Eccl. i. 7.

According to this consideration, the sea being a symbol of the extent of the jurisdiction or empire of any potentate, rivers will signify any emissary powers from thence, whether armies or provincial magistrates, or what agents abroad soever that are under this chief power, and so act in reference to it. These may, according to exact analogy, be called rivers, because both themselves and their affairs have recourse to the main sea, the amplitude of that jurisdiction to which they belong.

The Oneirocritics in ch. cclxxviii. say, "The sea is the symbol of a great king: and as all rivers run into the sea, so the wealth of the world flows to him." And again,

* Isa. v. 30; xvii. 12; Jer. vi. 23; l. 42.

"New rivers running into the sea, signify new revenues accruing to the king or kingdom from distant nations."

2. A river may be considered in respect of its rising, overflowing, and drowning the adjacent parts. And in this view it is the symbol of the invasion of an army. Thus, in Isa. viii. 7, God's bringing upon the Jews the waters of the river, signfies the warlike expedition of the Assyrians against the Jews. The symbol is used in several other places; as in Isa. xxviii. 2; lix. 19; Jer. xlvi. 7, 8; xlvii. 2; Amos ix. 5; Nahum. i. 8; and in Dan. ix. 26, *flood* is immediately explained by war.* So Plutarch compares Hannibal's expedition into Italy to a torrent.† Horace

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* The accomplishment of a prophecy must be considered, and consequently applied according to the signification of the terms by which it is expressed. This signification is either *symbolical* or *literal.* But it happens sometimes that there are occasions in which the event appears to be suitable to both these. The first signification, if the terms are in their nature symbolical, is the principle in the intention; the second, if joined with the other, is only concurrent. If both suit the terms, the first must always have the preference, as being the more noble, and worthy of the Holy Ghost's care to foretell it; and then we may give way to the latter, where it will concur. The principal event is, that which answers fully to the majesty and first intention of the symbols; in which God does, as it were, speak in his own dialect, and so is always of greater extent, and more comprehensive than any other. The secondary event of a symbolical prediction is, when such an event, being also concomitant with the other, answers more nearly to the literal signification of the terms in which the symbolical prediction is expressed; and, as it were, alters the nature of the symbols, as if they were literal characters of the things meant by them. An example will set this in a clear light. The Prophet Nahum predicts the overthrow of Nineveh in these words: "With an overrunning flood he will make an utter end of the place thereof," chap. i. 8. An *overrunning flood* is the symbol of desolation by a victorious enemy. The accomplishment, however, shewed the signification to be two-fold, i. e. *symbolical* and also *literal.* Diodorus informs us, that in the third year of the siege, the river being swoln with continual rains overflowed part of the city, and broke down the wall for twenty furlongs; and the enemy entered the breach that the waters had made, and took the city.—*Daubuz's Discourse on the Symbolical Language.*

† Plut. de Fort. Rom. p. 523.

compares Tiberius driving the enemies, to an overflowing river.* And Virgil speaks of the fall of Troy under the similitude of a deluge.† And lastly, in Artemidorus, L. ii. c. 27, where the symbol is adapted to private life, "A troubled and violent river running into a house, and carrying off or removing the moveables therein, denotes an enraged enemy."

3. A river may be considered as the barrier of a nation or kingdom. And in this respect, if a river or sea be dried up, it is a symbol of ill to the land adjoining. It signifies that its enemies will easily make a conquest thereof, when they find no water to stop their passage. So Jordan was dried up to give the Israelites passage, and possession of the Holy Land. So Isaiah xliv. 27, speaking of the conquest of Cyrus and destruction of the Babylonian monarchy, has these words, "That saith to the deep, Be dry, and I will dry up thy rivers."

The prophet Zechariah, chap. x. 11, explains the symbol; "And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river he shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away." See to the same purpose, Isa. xi. 15, 16, and xix. 5, 6.

[*A river* sometimes symbolizes a kingdom, as in Jer. ii. 18, where *Sihor* signifies the Nile, and *the river* the Euphrates. *To drink the waters* of these rivers is to obtain succour from Egypt and Assyria, of which kingdoms they are the symbols.

4. A river may be considered in respect of the clearness, coolness, and excellent taste of its water, and of its usefulness in watering the grounds, and making them verdant and fertile. And in this view a river may become the symbol of the greatest good. Hence in the Oneirocritics, "To dream of drinking of the pure clear water of a river,

* Hor. L. iv. Od. 14.

† Virgil. Æn. L. vii. ver. 228.

denotes an obtainment of joy and happiness by means of a great man."*

The Egyptian, in ch. clxxvi., says, " Rivers that water the soil are interpreted of man's livelihood; and that if one dream of seeing a river, that uses to water the country, dried up, it denotes famine, anxiety, and affliction." To the same purpose speaks also Artemidorus, in L. ii. c. 27, " If any one dreams of a clear river running into his house, it denotes the entrance of some rich man into his house, to the advantage of his family." And again, " If a rich person dream of a clear river running out of his house, it signifies that he shall have authority in the place he belongs to, and abound in acts of beneficence and liberality." So Artemidorus, restraining the symbol to a private case. But others of the heathen took the symbol in the most extensive view; and therefore, in order to represent the universal power and beneficence of Jupiter, used the symbol of a river flowing from his throne: and to this the sycophant in Plautus alludes, in his saying that he had been at the head of that river:—

" Ad caput amnis, quod de cœlo exoritur, sub solio Jovis."†

But with God only is the fountain of life, from whom proceeds a river of pleasures, representing the comforts and gifts of the Holy Spirit.‡ And therefore, in relation to private persons receiving the Holy Spirit to their own joy, and to the advantage of others, says our Saviour, John vii. 38, " He that believeth in me out of his belly shall flow rivers of living water." And in relation to all the inhabitants of the new Jerusalem, the abundance and inexhaustible fund of their happiness is described in Rev. xxii. 1, " by their having a river of life, clear as crystal, proceeding from the throne of God and the Lamb."

Abyss, in several places signifies the deep, or great sea, in opposition to little waters or seas. Thus in Isa. xliv. 27,

* So the Indian, ch. 175. † Plaut. Trinum. Act. iv. Sc. ii. ver. 98.
‡ Psal. xxxvi. 8, 9.

what in the LXX. is *Abyss*, is, in the Hebrew, *Deep*; that is the great sea; meaning Babylon, as the Targum turns it. And in a like place for sense, Isaiah xix. 5, both the Hebrew and the LXX. have sea; which shews that the deep signifies the great sea.

[The *abyss* is frequently used by the LXX. as synonymous with the sea. Dr. Henry More cites the following passages to shew this sense of the word ἄβυσσος; Job xxxviii. 30; xli. 31; Ps. cvi. 9; Isa. lxiii. 13; Jonah ii. 5.

In the New Testament ἄβυσσος frequently signifies the invisible receptacle of departed spirits, or Hades in general, or that part of Hades in particular where the wicked spirits are reserved in chains unto the judgment of the great day, Rom. x. 7; Luke viii. 31; Rev. ix. 1; xx. 3. This abyss is situated in the central regions of the earth, and therefore is below the sea (See Horsley's Sermon on the Descent of our Lord into Hell). It is therefore not impossible that in the ascent of the beast (Rev. xiii. 1; xvii. 8) two different ideas may be combined. He might be described as arising out of the sea in reference to his secular and political resurrection; and as ascending out of the abyss, or regions of condemned spirits, with relation to his spiritual revival. Moreover, even if he ascended from Hades, the sea might be the medium of his ascent; and there is a peculiar fitness in its being so represented, to denote his arising out of the commotions and struggles of the nations, the symbolical sea."]

According to the Jews, the abyss was a place under the earth, in the most internal parts of it, and was thought to be a great receptacle of waters as a reservatory to furnish all the springs or rivers. And this opinion was not only held by the Egyptians, Homer, and Plato, but also by some of the modern philosophers.* And Seneca seems to be of the same opinion.† And in this sense the abyss

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* Theoph. Galei Philosoph. General. L. iii. c. 2. § 5.

† Senec. Nat. Quæst. L. iii. c. 19, & L. vi. c. 7, 8.

symbolically signifies a hidden multitude of confused men.

WELL is a pit sunk below the surface of the earth; and it may signify any obscure place, out of which it is hard to draw any thing which seems to be buried therein.

In the Eastern countries the prisons wherein slaves were shut were generally made like pits or dens under ground: and so were their graves, being made as a pit, vaulted and built with stone, or out of a rock, and then covered with a large stone; which was the Egyptian manner, and of the Phrygians too, as appears from Homer.* Hence it comes that graves were compared to prisons, and prisons to graves: and that in Isa. xxiv. 22, the pit there mentioned is explained of a prison; and so a prison is called *puteus*, a pit, in Plautus :†

"Vincite, verberate, in puteum condite."

So that a well or pit without water, singly considered, may, as the case requires, either signify the grave or a prison.

WHORE. See under WOMAN.

WIFE. See under MARRIAGE.

WILDERNESS, is a place of temptations, misery, persecution, and all that is opposed to settlement, and worldly peace.‡ The prophets frequently use the symbol to signify all manner of desolation. Thus in Isa. xxvii. 10, "Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness." The like is found in Isa. xiv. 17; xxxiii. 9; Jer. xxii. 6; Hos. ii. 3. And thus in Virgil, Æneas, to shew the misery of his condition, mentions his wandering unknown and needy in a wilderness,—

Ipse ignotus, egens, Libyæ deserta peragro. §

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* Hom. Il. ω. ver. 797. † Plaut. Aulular. A. ii. Sc. v.
‡ Luke viii. 29. Jamblich. de Myster. § 2, c. 10.
§ Virgil. Æn. L. i. ver. 388.

But yet this symbol, however bad, may sometimes have a mixture of good; as when persons threatened and pursued by enemies fly to a wilderness, as to a hiding place. As the Israelites, in the persecution of Antiochus, when the Gentiles had profaned the sanctuary, did; flying unto the mountains, and into the secret places of the wilderness.* [And as when the prophets, during the persecution of Jezebel, hid themselves in the wilderness, and were nourished by miraculous means, as Elijah, at the brook Cherith, (1 Kings xvii. 3, 4) was fed by ravens; and when supplied with bread and water by an angel, (ch. xix. 4—6;) in the case also of the prophets, whom Obadiah hid in a cave, and fed with bread and water, 1 Kings xviii. 13. And in Ezek. xx. 34—38, where God declares that he will gather Israel out of the countries wherein they are scattered; and bring them into the wilderness of the people, and plead with them. See also Hos. ii. 14; Jer. xxxi. 2; and Rev. xii. 6.] And in this sense a wilderness is the symbol of an obscure and retired though safe state and condition.

[A church is made a wilderness when the living waters of the Spirit are withheld. Hos. ii. 3, "Make her as a wilderness, and set her as a parched land." Isa. xl. 3, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God." The *wilderness* and the *desert* seem to be expressive of the spiritual condition of the Jewish Church.]

WINDS are the causes of storms; and so a proper symbol of wars and great commotions. They are thus unanimously explained by the Oriental Oneirocritics in ch. clxv. and clxvi. And with Artem. L. ii. c. 41, *stormy winds* denote dangers and great troubles and commotions.

The metaphor fetched from winds to signify wars of all sorts, is common in all authors. See Hor. L. i. Od. 14,

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* 1 Macc. ii. 28—31.

with the commentators. The use which the prophets make of the symbol is to the same end; to signify incursions of enemies, and the like. Thus in Dan. vii. 2, 3, the prophet hath a vision of the four monarchies which were to arise from the wars and tumults of men, expressed by the symbol of four winds beating or striving upon the great sea, and from that sea four beasts arising. And in Jer. xlix. 36, 37, the symbol is both used and explained. So in Jer. li. 1, a destroying wind is a destructive war.

The east wind being, in Judea, a hot, blasting wind, denotes wasting, and destructive judgments; as in Ezek. xvii. 10; xix. 12; Hos. xiii. 15.

WINE. A symbol of spiritual blessings. See FRUITS OF THE EARTH.

The Egyptian Interpreter, in ch. cxcviii., says, "*sharp sour* wine denotes bitterness and affliction in proportion to the sourness or sharpness of the wine." And again, "If any dream of drinking an unusual unpleasant liquor, it denotes bitterness or affliction in proportion to its unpleasantness."

Wine mixed with bitter ingredients, was usually given to malefactors, when they were going to be put to death. And therefore by a metonymy of the adjunct, the mixed bitter cup of wine is the symbol of torment or death; as in Psa. lxxv. 8, and in Matt. xxvi. 39, "Father, let this cup pass from me." And, as the evil which happens to men is the effect of God's justice and severity, and the good which happens to them, the effect of his bounty and goodness; therefore, in the Sacred Writings, as the one is represented by *a cup of wrath*; so is the other under the symbol of *a cup of salvation*,* and of drinking of the river of pleasures,† at the right hand of God.‡ And thus in Homer Jupiter is represented as having by him two

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* Psa. cxvi. 13. † Psa. xxxvi. 8. ‡ Psa. xvi. 11.

vessels, distributing to mortals good out of the one, and evil out of the other. The passage is in the last book of the Iliad, and thus translated by Mr. Pope :

> Two urns by Jove's high throne have ever stood,
> The source of evil one, and one of good ;
> From thence the cup of mortal man he fills,
> Blessings to these, to those distributes ills :
> To most he mingles both. The wretch decreed
> To taste the bad unmixed is cursed indeed ;
> Pursued by wrongs, by meagre famine driv'n,
> He wanders, outcast both of earth and heav'n,
> The happiest taste not happiness sincere,
> But find the cordial draught is dashed with care."

[*Wine mixed with powerful intoxicating ingredients* is the symbol of Divine wrath, as in Ps. lxxv. 8 : " In the hand of the Lord there is a cup, and the wine is red ; it is full of mixture." *To drink of this cup,* is to become the object of God's judgments, as in Isa. li. 17 ; Jer. xxv. 15—17 ; Psa. lx. 3 ; Lam. iv. 21 ; Rev. xiv. 10.]

WINE-PRESS, among the Israelites, was like a threshing floor ; and therefore we read that Gideon was threshing in one of them, Judg. vi. 11. The LXX. have it, Ῥαβδίζων σῖτον ἐν ληνῷ.

The fashion of it seems to have been thus : suppose a hedge or bank of earth raised about in a convenient circumference ; or else, a floor sunk below the surface of the ground about it, that the grapes and juice may be kept in ; then on one side a pit was sunk much lower than the floor, to place the vats to receive the new pressed juice falling into them. This floor was the wine-press. Hence we may easily understand why our Saviour expresses the making of a wine-press by digging : as also Isaiah in ch. v.

The meaning of the symbol is very easy. The Indian Oneirocritic, in ch. cxcvi. explains it of *great conquest,* and by consequence, *much slaughter.* It is so used in Isa. lxiii. 3, " I have trodden the wine-press alone, and of the people there was none with me ; for I will tread them in mine

anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment." And in Lam. i. 15, the destruction of Judah is represented under this type: "The Lord hath trodden under foot all my mighty men in the midst of me; he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a wine-press."

And the symbol is extremely proper: the pressure of the grapes till their blood comes out, as their juice is called in Deut. xxxii. 14, aptly representing great pressure or affliction, and effusion of blood.

WINGS, according to the natural use of them, are for covering and brooding; and in this sense the symbol of protection; as in Ruth ii. 12; Ps. xvii. 8; xci. 4; Mal. iv. 2; Matt. xxiii. 37. Agreeably to this Iolaus in Euripides,* to express that the children of Hercules were under his protection after the father's death, saith they were under his wings. And Megara, speaking of the same children, says, "She preserved them under her wings as a hen her young ones." Eurip. Herc. Fur. ver. 71.

It may be observed, that a wing is called in Hebrew כנף, and that word signifies a covering Συγκάλυμμα in Deut. xxii. 30, xxvii. 20, and Ἀναβολὴ in Ezek. v. 3; that is, the wing or cap of a garment to cover withal the nakedness. So that as covering is protection, so the wing is a proper symbol thereof, just as a tabernacle is a covering in hot countries, and is therefore a symbol of protection.

So the fortress in Babylon was called πτερὰ,† wings, from the protection it pretended to afford. On which account Vegetius says, "Equitum alæ ab eo dicuntur quod ad similitudinem alarum protegant aciem."‡

* Eurip. Heraclid. ver. 10.

† Stephan. de Urbib. Vid. Plin. Nat. Hist. L. vi. c. 26.

‡ Veget. de Re Milit. Vid. Serv. in Virgil. Æn. L. xi. Col. 1691.

Another use of wings is to carry away or help in flight; and in this case also, wings are the symbol of protection. Thus in Exod. xix. 4, God saith to the Israelites, after he had delivered them from Pharaoh, and caused them to pass safely into the wilderness, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself;" which is further enlarged upon in Deut. xxxii. 11, 12, "As an eagle stirreth up her nest, fluttereth over her young, spreading abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him."

Upon the account of wings being the symbol of protection, some of the Egyptians called their god (whom they looked upon as from everlasting and immortal) κνηφ,* that is, כנף the wing, or κνοῦφις, as Strabo writes it with the Greek termination. And they also represented him with a wing upon his head as the symbol of his royalty; the chief notion of the deity and of kings, being that of protectors. And therefore is the true God, upon the account of his being the great protector, styled in 1 Tim. iv. 10, Σωτὴρ πάντων ἀνθρώπων, the Saviour of all men.

Wings, when used to fly upwards, are the symbols of exaltation. And thus in Isa. xl. 31, "to mount up with wings as eagles," is to be highly exalted.

The interpretation of the Oriental Oneirocritics is exactly agreeable to what has been said.

Persons invested with riches, power, and authority, are the best enabled to give defence and protection. And therefore in ch. cclxxxvi., the wing is made the symbol of power and dignity. And as to the wings of an eagle in particular, "If a king dreams of finding an eagle's wings, it denotes that he shall obtain greater glory and riches than the kings his predecessors:" and "if a private person have

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* Plutarch. de Iside, p. 398. Jamblich. de Myst. Æg. § 8. c. 3, and Not. T. Gale. ibid.

such a dream, it shews that he will be greatly enriched, and highly honoured and promoted by his sovereign." And again, "If a king dream that an eagle takes him up upon his back, and flies up on high with him, it portends great exaltation to him in his kingdom and long life; and the same dream to a private person denotes that he shall come to reign." And Artemidorus, Lib. ii. c. 20, says, "If poor men dream of being mounted upon an eagle, they will be supported and well relieved by some rich persons."

[*A bird with expanded wings,* or *a huge pair of wings, without head or body,* was the ancient hieroglyphic of the element of the air, or rather of the general mundane atmosphere, one of the most irresistible of physical agents. Hence, "The wind hath bound up in her wings," (Hos. iv. 19) denotes the condition of a people torn by a conqueror from their native land, scattered in exile to the four quarters of the world, and living thenceforward, without any settled residence of their own, liable to be moved about at the will of arbitrary masters, like a thing tied to the wings of the wind, obliged to go with the wind whichever way it set, but never suffered for a moment to lie still.]

WITHIN and WITHOUT, in the style of the Scripture, are the Jews and Gentiles:—the one within, and the other out of the Mosaical law and covenant. Thus in Deut. xxv. 5, "The wife of the dead shall not marry without unto a stranger." And thus, in relation to Christians, and those who were not, says St. Paul, 1 Cor. v. 12, "Do not ye judge them that are within? But they that are without God judgeth, or will judge."

WOMAN, in the symbolical language, is frequently the symbol of a city or body politic, of a nation or kingdom. Thus in Æschylus, the monarchy of Persia and the republic of Greece are represented in a symbolical dream by two women.*

* Æschyl. Pers. 181.

They who are acquainted with medals and inscriptions, many of which were symbolical, know that cities, as even Rome frequently, were represented by women. And so in like manner, statues in the shape of women were made to represent cities.

In the ancient Prophets the symbol is very often used for the Church or nation of the Jews. Thus in Ezek. xvi. there is a long description of that people under the symbol of a female child, growing up by several degrees to the stature of a woman, and then married to God by entering into covenant with him. And therefore when the Israelites acted contrary to that covenant, by forsaking God and following idols, then they became properly represented by the symbol of an adulteress,* or harlot † that offers herself to all comers. And adultery itself, or fornication in a married state, becomes the symbol of idolatry, as in Jer. iii. 8, 9; Ezek. xxiii. 37; and xvi. 26, 29.‡

[*Defilement with women,* is the symbol of idolatry. The reason is, this species of impurity was the constant adjunct of idolatrous worship. Isidorus Hispal. says, "Fornicatio carnis adulterium est: fornicatio animæ, servitus idolorum est."

Virginity is the symbol of purity and holiness. A virgin is a person who never had commerce with another of different sex. And by the analogy of the symbols, it

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* Ezek. xvi. 32, 38; xxiii. 45; Hos. iii. i.

† Isa. i. 21; Jer. ii. 20; Ezek. xvi. 15, 16, 28, 35, &c.; Hos. i. 2.

‡ This symbol of a woman we find used in the New Testament, to represent both the true Church of Christ, and that of Antichrist. Gal. iv. 31; Rev. xii. 1; xvii.; xviii. This latter is considered as a filthy, drunken, and bloody harlot; but it is remarkable that she is never spoken of as an adulteress that hath broken her covenant, but only as a whore that committeth fornication. Nor can we suppose this to have happened without design. The Antichristian Church is not, as has lately become the fashion to teach, a Church which has only fallen into some errors and mistakes, but which continues a true Church of Christ still; that differs from us only in circumstantials, but remains united with us in the belief of the great Articles of Christianity, and in support of our common religion.

signifies a Christian who has not been guilty of idolatry. It is thus explained by Tichonius, "Virgines hoc loco (Rev. xiv. 4) non solum corpore castos intelligamus, sed maximè omnem Ecclesiam, quæ fidem puram tenet, sicut dicit Apostolus."]

A WHORE may be considered two ways. First in respect of trading. For the Hebrew word זונה, rendered by the LXX πόρνη, signifies not only a whore, but also an innkeeper, bawd, and trading woman, from זון to feed, to entertain strangers. And because such women did generally prostitute themselves or other women to their guests, hence the word came to signify a bawd or whore. And that they might always have women for that purpose, they usually traded in slaves, either selling the persons, or the use of them, as it is still practised in the Levant, where the trade is frequent.

Thus the harlot Rahab זונה is in the Samaritan Chronicle* פנדקיה an hostess, that word being derived from the Greek πανδοχεὺς; and by the same word are Jerusalem and Samaria described in the Targum on Ezek. xxiii. 44, where the prophet describes them at the same time as whores and hostesses, entertaining all the idolatrous strangers.

Thus also Eusebius,† speaking of the abominable practice in Heliopolis of Phœnicia, in prostituting the women, speaks of it as being ἀνέμνον ἐμποριας, a base trade. See also Strabo's accounts of Comana and Corinth.‡

The Greek word πόρνη favours this notion; for it comes from πέρνημι or πέρνω to sell. Therefore the Athenian law did not permit that a man who was taken in the company of a woman that sold in a shop, or openly in the market, should be treated as an adulterer;§ such women being

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* Vid Hottinger. Dis. Antimorin. § 60.

† Euseb. Præp. Evangel. L. iv. p. 97.

‡ Strab. Geogr. L. xii. p. 559, & L. viii. 378.

§ Vid. Demosth. cont. Neæram.

supposed harlots, as pretending to keep a trade or shop, or public-house, to carry on the other trade of prostitution.* Πανδοχεῖον, an inn, signifies also a brothel in the verses of Philippides cited by Plutarch.† And indeed a whore is a woman that sells herself, "Quæ ipsa sese vendidat," as Plautus speaks.‡

By this we may guess why it was so shameful to be seen in a victualling house, as we find it was by some passages in Diogenes Laërtius, Athenæus, Ælian, Isocrates, and Theophrastus; because, as Philostratus says, such places were brothels.§ Thus also in Aristophanes πορνεῖα, the brothels, signify the inns.‖ Hence the reproach in Jer. v. 7, "They lodge in the harlots' houses."

From this notion of a whore's being a trader and entertainer of strangers, the city of Tyre, which was the finest mart in the world at that time, is, by the prophet Isaiah, called an harlot זונה, in ch. xxiii. 16; and so likewise Nineveh, in Nahum, iii. 4. Whoring and trading are therefore synonymous, and to this purpose see Isa. xxiii. 17.

Hence the Indian Interpreter, in ch. cxxvi. says, "If any one dreams of having conversation with a whore, he shall increase in respect of riches unjustly got." And the Persian and Egyptian in the next chapter say, "If a king or nobleman dream of lying with another man's wife, it denotes that he will exalt and enrich her children, and prefer her husband according to his merit.

Secondly, a whore may be considered with respect to idolatry; upon the account of fornication being oftentimes the adjunct of idolatry.

Lust itself was part of the idolatrous worship; and therefore performed in the very temples; and the very price itself was an offering: the harlots being consecrated to the Pagan deities, and devoted to worship them by their

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* Artemidor. L. i. c. 80.

† Plutarch. Vit. Demetr. ‡ Plaut. Mil. Glor. Act. ii. Sc. iii.

§ Philostr. Epist. ad γυναῖκα καπηλ. ‖ Aristoph. Ran.

trade and the gains of it. This, Herodotus observes, was the practice of the Babylonians.* And Strabo, in his Geography, Lib. viii., shews the same in relation to the Grecians, and in Lib. xii., in relation to the Cappadocians.

The same also was the practice of the remnant of the idolatrous nations in Canaan, who being deprived of their lands took to trades and tippling. Hence the whores traded in such houses, and often inveigled the Israelites to commit fornication with them, and to eat and drink of such things as had been offered up to their idols. And so the Midianites enticed the Israelites to idolatry by fornication.

Upon these accounts a whore may be the symbol of a church, city, or nation that is guilty of idolatry; and that procures to herself by the gains thereof great riches and power.

WOOL (*Sheep's*) is interpreted by the Oriental Oneirocritics of pure gold—of riches firm and durable. See Achmet's Collection, ch. cxxii.

[WORMWOOD and GALL, is the symbol of dire calamities, as in Jer. ix. 15; xxiii. 15; Lam. iii. 5, 19, and Rev. viii. 11.]

[WOUND. A wound denotes a political calamity, Micah i. 9; Jer. xxx. 17; Hosea v. 13, "When Judah saw his wound," &c. "A wound with a sword," denotes a political calamity inflicted by war, Rev. xiii. 14.]

To WRITE, signifies to publish, or notify, because this is the first intention of writing; and at first no writings were made but upon pillars or other monuments merely to notify things. Thus when God saith, in Isaiah lxv. 6, "Behold it is written before me," it immediately follows

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* Herod. Hist. L. i. c. 199.

as synonymous, "I will not keep silence." And in Jeremiah xxii. 30, it is said, "Write this man childless," i. e. publish, and let all men know that this man shall be childless. And hence, because writing is publishing, therefore an author not read, is with Martial one that hath not written,

"Versiculos in me narratur scribere Cinna:
Non scribit, cujus carmina nemo legit."*

By the notification of things the effect intended is brought about: and in this sense to write is to effect.

Y.

[YOKE, in the Greek Ζυγος, is the symbol of bondage or slavery: "Thou shalt serve thy brother," says the patriarch Isaac to his eldest son; "and it shall come to pass, when thou shalt have the dominion, that thou shalt break his *yoke* from off thy neck," Gen. xxvii. 40. See also Isa. ix. 4; x. 27; Ezek. xxxiv. 27; Nah. i. 13; Jer. xxvii. 2—15; Hosea xi. 4; Matt. xi. 29, 30; "Take my yoke upon you," &c. 1 Tim. vi. 1. "As many servants as are under the yoke," Acts x. 15. "To put a yoke upon the neck of the disciples," Gal. v. 1. "The yoke of bondage," Rev. vi. 5. "I beheld, and lo, a black horse; and he that sat on him had Ζυγος, a yoke, in his hand."

Ζυγος, when used by the scriptural writers to signify a "*balance*," says Dean Woodhouse, "is seen seldom, or perhaps never, to stand alone, as in this passage of the Revelation, but is joined to some other word or expression in the context, which points out this its *borrowed* signification; for it is only in a borrowed and secondary sense that the word can be taken to signify a *balance*.]

* Martial. L. iii. Epigr. 9.

Z.

[ZIDON was reckoned the oldest of all the cities of Phœnicia, built as early as the reign of Ethbaal I., whose daughter, Ahab, king of Israel, married.* It was subject to the king of Tyre, and in its best days afterwards, though its fleets and commerce were considerable, yet it remained an inferior kingdom.† Her sins were great, however, and therefore the prophet Ezekiel is commanded to prophesy against her, ch. xxviii. 20—23.

There is, however, every reason to conclude, that Zidon symbolizes some inferior commercial nation, in the last times, situated on the borders of the sea; and that this prophecy has yet to receive its ultimate accomplishment; for the promise which immediately follows, of the restoration and happiness of Israel, has certainly never yet been fulfilled.‡]

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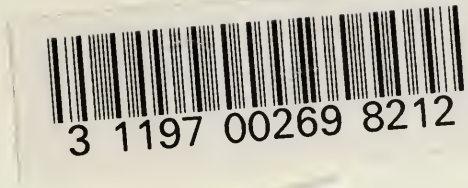
* 1 Kings xvi. 31.

† Univer. Anc. Hist. vol. ii. p. 29.

‡ See Note, p. 203.

Nuttall and Hodgson, Printers, Gough Square, London.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